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MŌRĀN 'ETHŌ

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THE MYSTERY OF BAPTISM IN THE BOOK "THE SEVEN MYSTERIES OF THE CHURCH" BY TIMOTHY II, NESTORIAN PATRIARCH 1318-1332

Paul Blaize Kadichooni CMI

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2014

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The Mystery of Baptism in the book "The Seven Mysteries of the Church" by Timothy II, Nestorian Patriarch 1318-1332

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Preface

I remember with gratitude Prof. Dr. J. P. M. Van der Ploeg, O.P. and Prof. C. A. Bouman, both of the University of Nijmegen, Rev. Dr. Placid Podipara, C. M. I., Rev. Fr. Alphonse Raes, S.J., and all others who had guided me in the preparation of the dissertation.

When I took up the task of publishing the text, translation and the study I was encouraged by Professor Sebastian Brock and Rev. Dr. Jacob Thekkeparambil, Director, SEERI, Kottayam who also promised to publish the book. Rev.Fr. Emmanuel Thelly, C.M.I. who was a great help in 1980 to correct the proof of the text and translation came to my help now also. Rev. Fr. Swoby Mathew Moolayil who digitalized the Syriac Text,. Mr Venu M.S. of Carmel Higher Secondary School, Chalakudy and his wife Mrs. Sunatha E.K. rendered great help to digitalize the translation and study. Mrs. Nishi John also of Carmel Higher Secondary School corrected the proof. Rev. Dr. Paul Kalluveettil, C.M.I. assisted me by going through the study and by providing me with books from his collection. My niece Miss Linda Thachil came to my help for making the final preparation for the publication of the book. I acknowledge with gratitude all their contributions.

June 15, 2013

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INTRODUCTION

Timothy II who became the Patriarch of the Nestorian Church in the year 1318 A.D. is considered to be the author of *The Seven Mysteries of the Church*; before being elected Patriarch as successor to Mar Jaballaha III and took Arbela as his Patriarchal seat, he was Metropolitan of Mosul and was known under the name Mar Joseph.[1] In addition to writing the above mentioned book he has promulgated the *Canons of the Synod of 1318*,[2] and is said is to be the author of "The Questions on the Office."[3]

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1 Abdiso, *Nomocanon,* V, "Introduction," in A. Mai *Scriptorum veterum nova collection*, X 1 (Rome 1838), 96; cf. J.S Assemani , *Bibliotheca Orientalis*, III, 1 (Rome: 1725), 567; S. E. Assemani and J. S. Assemani, *Bibliotheca Vaticanae codium manuscriptorum catalogus*, III: *Codices Chaldaicos sive Syriacos* (Rome: 1758), 281; Wright, *A short History of Syriac Literature*(London:1894), 290; Duval, *Ancienne litteratures chretiennes*, II: La *literatures syriaque* (3rd ed.; Paris: 1907), 405; Baumstark, *Geschichte der syrischen Literatur* (Born: 1922), 325. J. Kochuparambil, The Mystery of the Eucharist: Syriac Critical Text, Translation and Studies of the Chapter "On the Mysteries of the Body and Blood" from the Book of the Seven Causes of the Mysteries of the Church" by Catholicos –Patriarch TimothyII(1318-1332), Excerpta ex Dissertatione ad Doctoratum, Pontifical Oriental Institute, Rome:2000. W. Toma, "Mystery of the Church", Syriac Critical Edition and Translation of the Rite of Consecration of the Altar with Oil and the Chapter "On the Consecration of the Church by Patriarch Timothy II(1318-1332), Dissertation, Pontifical Oriental Institute, Rome 2007.

2 Abdiso, *Nomocanon*, V, in: A. Mai, *Scriptorum veterum nova collectio*, X, 1, 96-105; cf. also Assemani , *Bibliotheca Orientalis*, III, 1, 567ff.

3 Baumstark *Geschichte der syrischen Literatur*, 325, n. 8. Baumstark says that MS Diarbekir 112, 10 is the only known manuscript of this work. According to the information provided by W. F. Macomber, this manuscript is still there at Diarbekir with the new number: Mardin- Diarbekir 81.5.

I. The Seven Mysteries of the Church

The most important work of Timothy II is *The Seven Mysteries of the Church*.[4] Indication to the contents of this work made us understand that this document on the Sacramental theology would be very useful for gaining a deep knowledge of the Sacramental theology in the East Syrian tradition. Since the original Syriac text has remained in manuscript form, and no complete translation of the text has been available, this interesting document has remained rather inaccessible to the student of the East Syrian tradition for a very long time. We thought that the publication of the Syriac text, its translation into a modern language, and critical studies on the Sacraments treated, Priesthood, Consecration of the Church, Baptism, Eucharist, Perfection of the Religious, Funeral Services for the Faithful, Marriage, and Penance *(passim)* would be very valuable.[5] I have limited myself to Timothy's treatise "On Holy Baptism," which form the third chapter of this book. I had made the study of the treatise "On Holy Baptism" for a Doctoral thesis in theology at the Pontifical University of St. Thomas Aquinas, Rome

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4 Baumstark *Geschichte der syrischen Literatur*, 325

5 J.S Assemani , Bibliotheca Orientalis, III, 1 (Rome: 1725), 572-580, III, 2(Rome: 1758), 256ff; S. E. Assemani and J. S. Assemani, *Bibliotheca Vaticanae codium manuscriptorum catalogus*, III: *Codices Chaldaicos sive Syriacos* (Rome: 1758), 281-287; W. De Vries, "Timotheus II(1318-32) uber *Die Sieben Grunde der kirchlichen Geheimnisse," Orientalia Christiana Periodica* 8(1942), 40-92; P. Kruger, *Symbolik der Orthodoxen und orientalischen Christentums*, ed. Ferdinand Herrmann (Stuttgart:1962), 125-142. J. Kochuparambil, *The Mystery of the Eucharist: Syriac Critical Text, Translation and Studies of the Chapter "On the Mysteries of the Body and Blood" from the Book of the Seven Causes of the Mysteries of the Church" by Catholicos –Patriarch Timothy II(1318-1332)*, Excerpta ex Dissertatione ad Doctoratum, Pontifical Oriental Institute, Rome: 1997,
W.Toma,. *Mystery of the Church. Syriac Critical Edition and Translation of the Rite of Consecration of the Altar with Oil and the chapter "On the Consecration of the Church" from the Book of the Seven Causes of the Church by Patriarch Timothy II(1318-1332)*. Dissertation. Pontifical Oriental Institute. Rome: 2007.

in 1972 under the title "The Mystery of Baptism." In 1980 I published the text and an English translation of the treatise "On Holy Baptism" together with an introduction under the title *The Mystery of Baptism.* Now I am publishing the Syriac text, English translation, and a study. As I had hoped for J. Kochuparambil made a study on Timothy's treatise "On the Eucharist," and W. Toma made a study "On the Consecration of the Church."

II. Manuscripts

Although several manuscripts of *The Seven Mysteries of the Church* existed[6] all of them are not accessible now. The list of the known manuscripts is given below:

A. Seert 84[7] is the oldest known manuscript of "The Seven Mysteries of the Church." According to A. Scher, this manuscript was copied in the year 1876 of the Greeks, i.e. 1565 A.D., by the monk Abdul Messih. The title of the book as given by Scher is as follows: *Ktaba d-'ellate d-raze da-' bid I Timatheos trayyana*, "The Book of the Causes of the Mysteries of the Church Composed by Timothy II.[8]" This manuscript, as far as we know, was destroyed by the Kurds in 1915.

B. Codex no. 81 of the couvent de Notre- Dame- des Semences,[9] is said to be a copy of Seert 84. J.M. Voste describes the book as follows: Title: *Ktaba- d- 'ellate d-raze 'edtanaye*, "The Book of the Causes of the Mysteries of the Church," composed by

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6 Baumstark, *Geschichte der syrischen Literatur*, 325, n.8. A manuscript copy of *The Causes of the Seven Mysteries of the Church* had also reached Kerala, India; but it was condemned as a heretical book during the Synod of Diamper of 1599, cf. J.D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio*, Vol. 35: *Diamperitana Synodus in Malabaria*, col.1198, and was burned, cf. J.B Chabot, "L'autodafe des livres syriaques du Malabar", in *Florilegium.... Melchior de Vogue* (Paris: 1909), 615-623.

7 Abbr. S.

8 A. Scher, *Catalogue des manuscrits syriaques et arabes conserves dans la Bibliotheque episcopale de Seert,* (Mosul: 1905), 63.

9 Abbr. ND.

Timothy II. This manuscript which contains also a discourse "On the Grandeur of the Mysteries," attributed to Narsai, measures 22cm 17 cm. There are twenty one lines to a page. The copying of the codex was completed on October 10, 1885, by the deacon 'Iša, son of Išaiah of Alqoš'.[10] This manuscript is identical with No. 40 in the list of A. Scher.[11]

C. Codex 158 of the Couvent des Chaldeens de Notre-Dame-des-Semences, which is a collection of ten liturgical treatises contains the extracts of "The Causes of the Seven Mysteries of the Church" in part 8: "Extracts of the Book of the Causes of the Mysteries of the Church" composed by Timothy 11. The codex measures 34 cm x 23 cm; there are 31 lines to a page. It was completed on 14th September, 1894, at the Couvent des Chaldeens de Notre-Dame-des-Semences by the novice Paul Ja'dan, son of the priest Hormizd of Telkef.[12] This manuscript is identical with MS 82 in the list of A. Scher. [13]

D. Codex 288 of the Chaldean Patriarchate[14] has the title, *Ktaba d-'ellate draze 'edtanaye,* "The Book of the Causes of the Mysteries of the Church." It is dated 12th July 1896, and was copied at the Couvent de Notre-Dame-des Semences by the priests and monks Louis and Stipan for the library of the Patriarchate. It measures 21.7 cm x 15.9 cm. There are 109 folios" and 19 lines to a page. The text is on folios iv-109.[15] Since Codex 288 of the Chaldean patriarchate was copied at the Convent of Notre-Dame-des-Semences, there is the possibility that this is a copy of Notre-

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10 J. M. Voste, *Catalogue de la Bibliotheque Syro-Chaldeenne du Couvent de Notre- Dame des Semences pres d'Alqos,* (Rome/ Paris:1929), 34.

11 Addai Scher, "Notice sur les manuscrits syriaques conservés dans la bibliotheque du couvent des Chaldeens de Notre-Dame-des-Semences" *Journal Asiatique*, Ser. 10 (1906). 7-9

12 J. M. Voste op. cit., 59

13 A. Scher, art. cit., MS 82

14 Abbr. CP

15 A. Scher, "Notice sur les manuscrits syriaques conserves dans la Bibliotheques du Patriarcat Chaldeen de Mossoul," *Revue des Bibliotheque*, Annee 17(Oct. – Dec., 1907), MS.288.

Dame-des-Semences 81 of J.M. Voste's catalogue and no. 40 of A.Scher's catalogue; and this manuscript is said to be a copy of Seert 84. So MSS Notre-Dame-des-Semences 81 and 158, and Chaldean Patriarchate 288 may belong to the tradition of Seert 84. All my attempts to get copies of these manuscripts have not succeeded so far.

E. Codex Vatican Syriac 151[16] The copyist has given the title, *Ktaba dellate šba' draze edtanaye d'bid lquaddiš dukrana wahse 'uhdana mar Timateos qatoliqa*, "The book of the Seven Causes of the Mysteries of the Church composed by Mar Timothy Catholicos of holy and venerable memory." The manuscript has 156 folios, and 17 lines to a page. The work of Timothy II is only on folios iv-152v. It is followed by *slota d-'al maudyanuta* "Prayer at the Confession of sins." The colophon of the scribe in folio 152v reads thus: "This book was completed on Wednesday, 2nd of Kaziran [=June] in the year of the Greeks 1924 [=1613 A.D.]" Then there is another colophon in folio 154v by a different person and it reads thus: "This book was written in the blessed and holy city of Jerusalem... by the poor sinner and pilgrim Rabban Joseph... for the Aaronite priest and true Elder called John." The relation of this manuscript to the Seert 84 tradition can be determined from internal evidence by a comparison of texts.

F. Codex 142 of St. Mark's Monastery, Jerusalem[17] has the same title as that of Vatican 151: *Ktaba d-'ellata sba d-raze 'edtanaye d-abid l-qaddis dukrana wahse uhdana mar Timateos qatoliqa*,' '*The Book of the Seven Causes of the Mysteries of the Church*' composed by Mar Timothy Catholicos of holy and venerable memory."The book is, however, incomplete. It ends with Chapter VI, "On the Funeral Services for the Faithful," Section 9.

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16 Abbr.V; cf. Assemani, *Bibliothecae Oerientalis*, III, I, 572-579; Assemani, *Bibliothecae Vaticanae codium manuscriptorium catalogus*, III, 281-286; Baumstark, *Geschichte der syrischen Literatur*, 325; W. de Vries, "Timotheus II," *Orientalia Christiana Periodica*, 8(1942), 40-92

17 Abbr. J.

The manuscript has 139 folios, measures 18cm x 12cm, and has 16 lines to a page. A note in Syriac, written in a hand different from that of the copyist reads thus: "Rabban Išhaq, Archdeacon came to Jerusalem from the Monastery of Rabban Hormizd [...?] in the year 1947 of the Greeks [i.e. 1630 A.D.]" No further details regarding the time and place of its origin is known. So its relation to Seert 84 tradition is also not evident. In my attempt to edit the text of the treatise "On Baptism" I noted that there is a close similarity between. Vatican Syriac 151 and St. Mark's Monastery, Jerusalem MS 142. The titles of both these manuscripts are identical and different from all other known MSS especially by the addition of the word "seven" just before the word "causes" in the title of the book. This suggests that they both may have a common source.

G. Codex Mingana Syriac 13[18] has the title, '*Ellata d-raze 'edtanaye*, "The Causes of the Mysteries of the Church." In this manuscript there are 166 folios and 16 lines to a page. The text of the book is incomplete. Although the numbering of the leaves is continuous, a few of them from folio 163v onwards are missing. So in chapter VI, "On Marriage" a part of section 3, the whole of section 4 and 5, and section 6, in which "The Signing for the Remission of Sins" is treated in some other manuscripts, are missing. In folios 164r-164v we find the last few lines of the book and the following colophon of the copyist: "This book of *The Cause of the Mysteries* was completed in the month of Nisan(=April) of the year 2072 of the Greeks (=1761 A.D) through the hands of...(?) priest Galabi(?), son of the faithful Boosu of Beth Dewe, and of St. John the Baptist..." The manuscript also contains in folios 164v-165v a "Prayer to be said over a priest who has been suspended from the ministry." The relation of this manuscript to Seert 84 and Vatican Syriac 151 can only be determined by internal evidence through a comparison of the texts.

H. Codex British Museum Oriental Additional 9378[19] is a manuscript containing three works by three authors. A description

18 Abbr. M.
19 Abbr. B.

of the manuscript is found in a hand-written catalogue of the British Museum in the Oriental student's room in which the title of the whole book is given as follows: *Epistles, Discourses, Responsa, etc. Syriac*. The manuscript measures 26cm x 16cm. Punctuation marks abound in this manuscript. The three parts of the book are written by three different scribes: Part I: Folios 1-109, *Ktaba d-' Abed Mešiha*, "The Letters, Moral Discourses, and Responses of 'Abed Mešiha of Hirta." Part II: Folios 110-183, *Ktaba d-rse,* "On the Operation of Providence," by Mar Ishaq of Rabban Iso, copied at Alqos by Iso bar 'Ešaya, dated 24th of Tešhri 1896. Part III: Folios 184-317, *'Ellate d-raze 'edtanaye*, "The Causes of the Mysteries of the Church," composed by Timothy Patriarch. A note on the last page of the manuscript mentions that this manuscript was "bought by Sir E.W. Budge, May 10,1924."

III. The Contents

As the title "The Causes of the Seven Mysteries of the Church" indicates, the book is an explanation of the Mysteries or Sacraments of the Church. The book is divided into seven chapters as follows:

Introduction

Chapter I: "On Priesthood," twelve Sections.

Chapter II: "The Consecration of the Church," seven Sections.

Chapter III: "On Holy Baptism," twenty one Sections.

Chapter IV: "The Holy Mysteries of the Body and Blood," sixteen Sections.

Chapter V: "The Perfection of the Monks," four Sections.

Chapter VI: "The Funeral Services for the Faithful," eleven Sections.

Chapter VII: Sections 1-5: " The Sacrament of Marriage,"

Section 6: "The Signing of Absolution, i.e.

Penance and Remission of Sins."

Conclusion.

IV. A summary of the Treatise on Baptism

Timothy's treatise "On Holy Baptism" which has twenty one sections, can be grouped in the following way according to the subject treated:

1. The Concept of Baptism

Sections 1-4[20] deal with the general points regarding baptism, and give the salient points of a concept of baptism. In Section 1, Timothy probably using the writings of Bar Hebraeus [21] who on his part reproduces the writings of Pseudo-Dionysius[22] speaks about the purpose of baptism as "friendship with God."[23] In Section 2, the author, probably following the writings of Bar Hebraeus[24] and Moses Bar Kepa[25] speaks about the three names of baptism: baptism, enlightenment, and birth, and thus indirectly speaks about the effects of baptism. In Section 3[26] the author speaks about the various symbolisms of water, and refers to some of the effects of baptism. In Section 4,[27] the author, again probably following Bar Hebraeus[28] enumerates eight kinds of baptism which are meant as certain instances which have some similarity with Christian baptism and which throw light on the purifying and sanctifying effects of baptism.

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20 Paul Blaize Kadicheeni, *The Mystery of Baptism*, (Bangalore: Dharmaram Publications1980), 5-11

21 Bar Hebraeus, The Book of the Lights of the Sanctuary, 2, 3, 1, cf. P.R. Kohlhaas, *Jakobitische Sakramententheologie im* 13. *Jahrhündert* (Munster: 1959), 33,97

22 Dionysius Aeropagita, *De Ecclesiastica Hierarchia*, II, 1, cf. J.P. Migne, *Patrologia Graeca* 3, 392, A-C

23 P.B.Kadicheeni, *The Mystery of Baptism,* 5

24 Bar Hebraeus, *op. cit.*, 2,3,2 cf. Kohlhaas *op. cit.*, 33,97

25 Moses bar Kepa, *Commentary on Baptism*, n. 2, cf. O. Hagenmuller, *Heilige Gottesgeburt* (Beuron:1947), 10

26 P.B.Kadicheeni, *The Mystery of Baptism,*7-11

27 P.B.Kadicheeni, *The Mystery of Baptism*, 11

28 *Op. cit.*, 2, 3, 4, cf. Kohlhass, *op. cit.*, 33, 98; cf. Gregorius Nazianzenus, *Oratio iu sancta lumina*, n. 19, cf. Migne, *Patrologia Graeca* 36, 357 C

2. The Constituent Elements of Baptism

Sections 5-6[29] treat about the constituent elements of baptism which are enumerated as follows: "Water, oil, priest and priestly prayers."[30]

3. The Baptismal Liturgy and the Meaning of Baptismal Ceremonies

Timothy refers to various elements of the East Syrian baptismal liturgy in Section 7-19[31] . However, it must be noted that he does not give a continuous and methodical description of the baptismal ritual and does not indicate the mutual relation of the various ceremonies he has mentioned in different places. Moreover, the ceremonies he mentions does not fully correspond to the traditional East Syrian baptismal liturgy. So it is not possible, and so we don't attempt too, to reconstruct Timothy's Order of Baptism. However, we will just put together in an order all the ritual elements mentioned by the author, with the help of the few indications provided by him and the traditional East Syrian baptismal liturgy.

A. The Renunciation of Satan and Connected Rites.

In Section 17[32] Timothy mentions a group of ceremonies most of which do not figure in the traditional East Syrian baptismal ritual. These ceremonies are: the renunciation of Satan, the oath of allegiance to Christ, the confession of faith, the signing on the forehead, exorcism, the sponsor vouching for the candidate, and the writing of the names in the archives.

B. The First Signing.

Timothy refers to a ceremony called the first signing in Section 16 [33] and 19 [34] and in Section 16 of the treatise on Eucharist[35] .

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29 P.B.Kadicheeni, *The Mystery of Baptism*, 13-15
30 Section 6, P.B.Kadicheeni, *The Mystery of Baptism* ,15
31 P.B.Kadicheeni, *The Mystery of Baptism*, 15-93
32 P.B.Kadicheeni, *The Mystery of Baptism*, 81-85
33 P.B.Kadicheeni, *The Mystery of Baptism*, 61-67
34 P.B.Kadicheeni, *The Mystery of Baptism*, 89-91
35 MS. Vat. Syr. 151, fol. 121v

Then in Section 17[36] there is mention of a signing performed at the beginning of the baptismal rite in connection with the rite of renunciation of Satan. Although the author does not indicate that the ceremonies mentioned in all these places are the same, it is reasonable to think that he refers to the same rite. According to the author, this signing made on the forehead shows that Satan has no more power over the candidate, from now on the property of Christ, and that the seal of Christ on the forehead is a sign of protection against the devil, and a sign of dedication to Christ. [37]

C. The Blessing of the Oil

In Section 7 and 8[38] Timothy comments at some length on the rites of blessing the elements of the oil and the water. In the East Syrian rite, traditionally, these ceremonies take the place of the anaphoral part, namely the part corresponding to the consecration of the elements of bread and wine in the Eucharistic liturgy.[39]

The blessing of the oil which in the traditional East Syrian baptismal liturgy takes place before the blessing of the water is commented on especially in Section 8[40] by referring to the significance of the blessing of the oil newly[41] by the invocation of the Holy Spirit upon the oil,[42] and the signing of the new oil with the Oil of the Horn[43] that had been consecrated on an earlier occasion, to indicate the descent of the Spirit upon the baptised[44] .

After explaining the meaning of the blessing of the oil newly, Timothy explains the symbolism of the holy oil. He attributes to it various symbolic meanings which are found in connection with the

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36 Section 17:4, P.B.Kadicheeni, *The Mystery of Baptism*, 81-83
37 Section 16:1-5; 17:4, P.B.Kadicheeni, *The Mystery of Baptism*, 61-67, 81-83
38 See P.B.Kadicheeni, *The Mystery of Baptism*, 15-23
39 *Diettrich, Nestorianische Taufliturgie* (Giessen:1903), xx-xxiii
40 P.B.Kadicheeni, *The Mystery of Baptism*, 19-21
41 Section 8:1, P.B.Kadicheeni, *The Mystery of Baptism* 19
42 *Ibid*.
43 Section 8:3, P.B.Kadicheeni, *The Mystery of Baptism*, 21
44 Section 8:6, P.B.Kadicheeni, *The Mystery of Baptism*, 23

subject of anointing in the Scripture, liturgy and tradition.[45] He emphasizes its holiness and attributes to it the power to sanctify.[46] At times he speaks also of its power to strengthen[47] and to heal[48].

D. The Blessing of the Water

Timothy justifies the liturgical practice of blessing the water after the blessing of the oil by comparing them to the female and male principles in human generation.[49] As in the case of the blessing of the oil, here also Timothy emphasizes very much the significance of the invocation of the Holy Spirit upon the water and the meaning of the signing of the water with the Oil of the Horn to indicate the descent of the Holy Spirit.[50]

E. The Anointing Preceding the Baptismal Washing

A very important ceremony, which in the traditional baptismal ritual takes place after the blessing of the oil, is a signing with the oil performed with three fingers on the chest and followed by the anointing of the body.[51] Timothy, immediately after speaking about the blessing of the water and the oil in Sections 7 and 8, does not speak about an anointing or signing, but proceeds to speak about the various issues related to the holy oil.[52] Then, in Section 14[53] he speaks about a signing (*rušma*). Furthermore, in Sections 16[54] and 19[55] and in Section 16 of the treatise on the Eucharist[56] he

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45 Section 8-13, P.B.Kadicheeni, *The Mystery of Baptism*, 19-57
46 Section 8;9;10:1; 11:2-5; 12:1-5; 13, P.B.Kadicheeni, *The Mystery of Baptism*, 19-57
47 Section 12:7, P.B.Kadicheeni, *The Mystery of Baptism*, 51
48 Section 13:2,3, P.B.Kadicheeni, *The Mystery of Baptism*, 53-55
49 Section 7:2, P.B.Kadicheeni, *The Mystery of Baptism*, 15-17
50 Section 7:3, See below, 17
51 J. E. Y. Kelaita, *The liturgy of the Church of the East*(Mosul:1928), 144-145
52 Sections 9-13, P.B.Kadicheeni, *The Mystery of Baptism*, 23-57
53 P.B.Kadicheeni, *The Mystery of Baptism* 57-59
54 P.B.Kadicheeni, *The Mystery of Baptism* 67-73
55 See below, 91
56 MS. Vat. Syr. 151, fol. 121v

speaks of a second signing. It is most probable that the author is speaking about the same rite in all these instances.

Timothy's explanations bearing on the meaning of the anointing preceding the baptismal washing is spread over a great part of the treatise on Baptism.[57] Since the second signing is the ceremony in which the anointing with the newly consecrated oil takes place, his reflections on the meaning of the blessing of the oil through the invocation of the Holy Spirit,[58] and the manifold symbolisms of the oil[59] is of great relevance here. Moreover, it may be noted that the reference to the sign, and the circumcision not made with hands[60] is a theme traditionally found in connection with the anointing preceding the baptismal washing[61] In the East Syrian baptismal liturgy these themes are clearly mentioned in the prayer for blessing the oil.[62] The explanation in Section 16 based on the rubrics refers to the sanctification of the soul,[63] the coming of the Trinity into the hearts of the faithful, the giving of grace,[64] and the descent of the Holy Spirit.[65] Thus there are many indications that, for Timothy, the anointing preceding the baptismal washing is closely connected with a highly significant moment in the administration of baptism.

F. The Baptismal Washing

The baptismal washing which traditionally[66] takes place immediately after the anointing of the whole body is dealt with in Section 15 by explaining the three fold symbolism of baptismal

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57 Section 7-14, 16:6-9, 19:5, P.B.Kadicheeni, *The Mystery of Baptism*, 15-59, 67-73, 91
58 Section 7-8, P.B.Kadicheeni, *The Mystery of Baptism*, 15-23
59 Section 7-14, P.B.Kadicheeni, *The Mystery of Baptism*, 15-59
60 Section 14, P.B.Kadicheeni, *The Mystery of Baptism*, 57-59
61 Kelaita, *The Liturgy of the Church of the East,* 137-139
62 Kelaita, *The Liturgy of the Church of the East*, 137-139
63 Section 16:6, P.B.Kadicheeni, *The Mystery of Baptism*, 67-69
64 Section 16:7, P.B.Kadicheeni, *The Mystery of Baptism*, 69-73
65 Section 16:7, P.B.Kadicheeni, *The Mystery of Baptism*, 71
66 Kelaita, *The Liturgy of the Church of the East,* 145

signing[67] and in Section 17[68] by referring to the symbolism of death and resurrection. According to the sequence of the rites in Sections 17 and 18 the inscription of the names of the candidates precede[69] and the "giving of the beautiful garments to the baptized"[70] follow the baptismal washing.

G. The Third Signing

In a few places Timothy speaks of a third signing which according to the traditional East Syrian baptismal ritual is performed after the baptismal washing.[71] As in other writings concerning the East Syrian baptismal liturgy, Timothy's treatise also does not give precise answers to the questions whether this third signing is a rite of anointing with oil or a mere imposition of hands and making the sign of the cross, and whether this rite is a mere concluding ceremony or a rite connected with a highly significant moment of the administration of baptism like the conferring of the Holy Spirit, etc.

According to the author's words in Section 16, the third signing ratifies and finishes the ceremony of baptism, and ritually expresses the fact that those who received baptism have already been raised to heaven and are made to dwell with Christ.[72] So here he gives to this ceremony only the meaning of a concluding ceremony.

In Section 19, however, the author says that the third signing which is final sealing is "perfection through the Holy Spirit". This expression is so strong that some scholars have been of the opinion that Timothy's words here could refer to a rite comparable to that sacrament which in Western Latin theology is known as Confirmation.[73] It will not, however, be just to interpret Timothy

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67 Section 15, P.B.Kadicheeni, *The Mystery of Baptism*, 59-61
68 P.B.Kadicheeni, *The Mystery of Baptism*, 83-85
69 Section 17:6, P.B.Kadicheeni, *The Mystery of Baptism*, 83
70 Section 18:1, P.B.Kadicheeni, *The Mystery of Baptism*, 85
71 Kelaita, *The Liturgy of the Church of the East,* 151
72 Section 16:11, P.B.Kadicheeni, *The Mystery of Baptism*, 73
73 cf. W. De Vries, "Timotheus II....," *Orientalia Christiana Periodica* 8(1942), 91

and other East Syrian authors, exclusively by means of this theological terminology which was developed in the context of baptismal practices in which there were proper post-baptismal rites to express a highly important moment of the baptismal mystery. Moreover, we must bear in mind that Section 19 as a whole is, to a great extent, a quotation from the *Expositio Officiorum Ecclesiae*,[74] which at times explains the meaning of various ceremonies of baptism typologically. So it is possible that the words, "perfection through the Holy Spirit" have only a symbolic meaning. In order to interpret Timothy, we must by all means take into consideration the fact that he gives very special significance to the consecration of the oil in every administration of baptism,[75] emphasizes the manifold symbolism of the newly consecrated oil,[76] and relates the pre-baptismal anointing to the signification effected in baptism,[77] etc. Hence the question arises whether Timothy, in spite of the words, "perfection through Holy Spirit" intended to give the third signing an additional significance related to the sanctification through the Holy Spirit or not.

H. The Eucharistic Communion after Baptism

Timothy refers to the ancient custom of the Eucharistic communion after baptism in Section 18[78] of the treatise on Baptism, and in Section 7 of the treatise on Eucharist.[79] He speaks about the Eucharistic communion as the spiritual nourishment which the baptized receive [80] and make them enter the paradise from which Adam was cast out.

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74 Anonymi *Auctoris Expositio Officiorum Ecclesiae, Georgio Arbelensi Vulgo Adscripta*, ed. R.H. Connolly (Rome: 1913/15, CSCO, Script. Syr. Ser. II), II, 96

75 Section 8, P.B.Kadicheeni, *The Mystery of Baptism*, 19-23

76 Section 8-14, P.B.Kadicheeni, *The Mystery of Baptism*, 19-59

77 Section 8-14; 16:7-9; P.B.Kadicheeni, *The Mystery of Baptism*, 19-59, 69-73

78 Section18:4, P.B.Kadicheeni, *The Mystery of Baptism*, 87-89

79 MS. Vat. Syr. 151, fol. 92r – 93v

80 Section 18:4, P.B.Kadicheeni, *The Mystery of Baptism*, 87-89

I. Timothy's Reflections on the Practice of Infant Baptism

In his reflections on the practice of baptizing the infants[81] Timothy speaks of the reason why infants are baptized. He says that children are baptized that they may receive the gift of adoption of sons. He adds also that this is to be preceded by the removal of the slavery of sin brought down upon the whole mankind by the sin of Adam. The fact that Timothy mentions that children too are liberated from the slavery caused by non-personal sin is quite remarkable in the East Syrian tradition where the idea of removal of sin in the baptism of children is very often not mentioned at all.

J. "One Baptism"

Timothy makes some reflections on the belief held by all Christians that baptism can be administered only once to a person.[82] These reflections based on the concept of baptism as a unique event forms, as it were, a summary of the different aspects of the mystery of baptism which he had treated in earlier sections.

Timothy's treatise "on Holy Baptism" thus brings us in contact with some of the themes and problems of the Baptismal liturgy and theology in the East Syrian tradition. The text, translation and the study published here will surely help the students of East Syrian baptismal tradition by giving access to an original source.

We are publishing here the text from Codex Vatican Syriac 151. However, where there is an obvious mistake in this manuscript we have corrected the text with the help of other manuscripts and have noted the variant in the footnote. The variant readings in manuscripts J, M, and B, and the corrections are indicated in the footnotes. Moreover, we have divided the text into paragraphs, and numbered the paragraphs in the translation. We have printed the text in East Syrian Adiabene Characters in order to conform to the original.

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81 Section 20, P.B.Kadicheeni, *The Mystery of Baptism*, 95-97
82 Section 21, P.B.Kadicheeni, *The Mystery of Baptism*, 97-99

Transliteration of Syriac

ܥ	‘
ܒ	b
ܓ	g
ܕ	d
ܗ	h
ܘ	w
ܙ	z
ܚ	ḥ
ܛ	ṭ
ܝ	y
ܟ	k
ܠ	l
ܡ	m
ܢ	n
ܣ	ṣ
ܦ	p
ܨ	ṣ́
ܩ	q
ܪ	r
ܫ	š
ܬ	t

Abbreviations

Ø omits

~ reverse order

\+ added

* read

DACL = Dictionnaire d' Archéologie Chrétienne t de Liturgie, 1921

OCP = Orientalia Christiana Periodica, Rome

OIRSI = Oriental Institute of Religious Studies in India, Kottayan

PIO = Ponificium Institutum Orientalium, Rome

OCA = Orientalia Christiana Analecta, Rome

[ܫܘܪܝܐ ܕܒܝܬ ܐܠܗܐ][1]

ܐܝܟ ܐܡܪ ܒܪ ܣܝܪܐ ܒܣܝܪ ܕܐܡܪ ܗܘ ܕܒܝܬ ܐܠܗܐ ܫܘܪܝܐ ܕܐܝܟ ܒܝܬ ܡܩܕܫܐ ܕܫܠܡܘܢ ܒܢܐ ܗܘ ܐܠܐ ܟܕ ܫܠܡ ܒܢܝܢ ܒܝܬ ܡܩܕܫܐ ❖ ܗܘ ܕܒܢܐ ܒܝܬ ܐܠܗܐ[2] ❖ ܐܝܟ ܕܐܡܪ ܒܪ ܣܝܪܐ ❖ ܐܡܪ ܐܢܐ

[1]ܡܥܡܕܐ ܕܡܫܝܚܐ

ܗܘ ܕܒܗ ܐܬܬܚܕܫ ܥܠܡܐ ܕܐܬܐ ܡܫܝܚܐ ܘܐܬܥܡܕ ܒܝܘܡ ܥܡܕܗ.
ܐܡܪ ܠܗ ܫܡܥܘܢ ܟ[2]

❖ ܡܥܡܕܐ ܕܡܫܝܚܐ[3] ܐܬܬܚܕܫ ܒܗ ܥܠܡܐ ܐܬܐ ܕܒܗ ܐܬܥܡܕ

ܒܗ ܐܬܐ ܐܠܗܐ ܐܒܐ ܕܟܠ ܡܕܡ. ܘܐܠܗܐ ܐܬܐ ܒܪܗ ܘܪܘܚ ܩܕܫܐ: ܒܗ
ܐܬܐ ܒܝ ܫܪܝ ܐܢܐ ܡܫܝܚܐ[4] ܕܐܫܬܕܪ ܒܝ ܫܪܝ ܐܢܐ ܡܫܝܚܐ[5].
ܐܠܐ ܐܢ ܐܬܐ ܒܝ ܐܒܐ ܕܐܠܗܐ ܐܠܗ ܕܟܠ ܡܕܡ ܘܒܝ ܐܢܐ ܒܐܒܐ:
ܐܢ ܚܙܝܬܘܢ ܕܐܢܐ ܐܬܐ ܒܝ ܐܒܐ ܘܐܒܐ ܒܝ ܐܢܐ ܒܪܗ ܘܪܘܚ
ܐܠܗ ܐܡܪ ܕܐܢ ܐܬܐ ܒܝ ܐܒܐ ܘܐܒܐ ܒܝ ܐܢܐ ܒܪܗ ܘܪܘܚ
ܩܕܫܐ ܕܐܢ ܐܬܐ ܒܝ ܐܒܐ ܘܐܒܐ ܒܝ ܐܢܐ ܒܪܗ ܘܪܘܚ ܩܕܫܐ.
❖ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

ܐܠܗ ܕܟܠ. ܐܢ ܐܠܗܐ ܕܐܡܪ ܒܝ ܡܫܝܚܐ ❖ ܡܥܡܕ ܥܠܡܐ
ܕܐܬܐ ܡܫܝܚܐ: ܐܢ ܐܠܗܐ ܕܐܡܪ ܠܗ: ܡܥܡܕ ܠܝ: ܐܬܐ
ܐܡܪ ܠܗ: ܐܫܬܘܕܥ ❖ ܒܐܠ ܒܝ: ܐܢܐ ܒܪܗ ܕܐܠܗܐ ❖ ܒܐܠ ܒܝ ܕܟܠ :
ܒܗ[6] ܐܬܐ ❖ ܐܠܗ ܡܥܡܕ : ܐܡܪ ܠܗ ܫܡܥܘܢ ܟ

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[1] The title is added
[2] B ܐܡܪ ܠܗ ܫܡܥ
[3] B ܒܗ:ܐܡܪ
[4] M ܡܫܝܚܐ
[5] M ܡܫܝܚܐ
[6] M ܐܢ

ܐܡܪ ܡܪܝ ܒܪ ܡܪܝ ܕܐܡ ܒܥܠ ܒܝܬ ܐܢ ܢܫܬܘ ܐܢ ܐܝ ܐܢ ܐܝ ܐܢ ܐܝ

ܕܗܘ[1] ܐܢ ܐܝܟ ܕܐܡܪ ܠܗ[2] ܒܪܝܟ ܐܢܬ ܒܡܝ ܕܐܢܐ:
ܐܝܟ[3] ܒܝ ܐܡܪ ܠܝ ܐܢܐ. ܐܢܐ ܒܫܡ ܒܗ ܐܡܪ ܠܟ:
ܐܠܐ ܐܢ ܐܢܬ ܬܗܘ ܠܗ ܟܐܦ ❖ ܐܢ ܟܐܦ ܒܫܡ ܒܗ
ܐܢ ܠܐ ܐܝܟ ܒܫܡܥ ܬܢ ܐܝ ܒܝ ܐܢ ܒܫܡ ܒܗ
ܐܝܟ. ܟ ܐܢ ܒܠܫܐ ܒܗ ܒܫܡ ܒܗ:
ܟܐܦ ܐܢܐ ܟܐ ܟ ܒܝ ܐܢ ܟܐ ܐܢ ܟܐ ܐܢ:
ܐܢ ܟܐ ❖ ܟܐ ܒܗ ܐܢ ܒܫܡ ܒܗ
ܐܢ. ܒܗ ܒܐ ܐܢ ܒܫ ܒܗ ܐ ܐ ܒܗ.
ܟܐ ❖ ܐܢ ܒܗ[4] ܐܢ ܒܗ ܐ ܒܗ ܐ ܒܗ
ܒܗ ܐ[5] ܐ ܐ ܒܗ ܐ ܒ ܐ ܐ ܐ ܐ
ܐ: ܒ ܐ ܐ[6] ܐ ܐ ܐ ܐ ܐ ܐ ܐ.
ܐ ܒ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ.
ܐ[7] ܒ: ܐ ܐ ܐ. ܐ ܐ ܐ: ܐ
ܐ. ܐ ܐ ܐ ܐ[8]: ܐ ܐ ܐ ܐ
ܐ:

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[1] M J ܐ

[2] M ܐ

[3] M ܐ

[4] M ; B ܐ

[5] B ܐ

[6] M J ܐ

[7] B ܐ

[8] J ; M ܐ

ཀཱཏྱཱཡནཱི་ཏནཡཱ་ཡཱ་ཏྭཱ་ཀཱམཱ་ཡ་ཏྭཱ་ཀཱམཱ་ཡ[1] ཀཱམཱ་ཡ་ཏྭཱ་ཀཱམཱ་ཡ་ཏྭཱ་ཀཱམཱ་ཡ་ཏྭཱ་

ܩܒܠ ܡܢ ܟܠ ܚܛܗܐ ܕܥܒܕ ܒܪ ܐܢܫ ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ.
ܐܝ ܠܐ ܢܫܬܘܬܦ ܒܡܝ ܡܥܡܘܕܝܬܐ ܠܐ ܢܫܪܝ ܠܗ ܚܠܩ ܒܡܠܟܘܬܐ
ܕܫܡܝܐ.[1]

ܐܝ ܠܐ ܢܐܡܪ ܠܗ ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ ܕܐܢܐ ܡܥܡܕ
ܠܟ ܗܟ ܕܐܢ ܐܝܬ ܠܟ ܐܚܪܢܐ ܕܢܫܬܘܬܦ ܒܗ ܒܡܝ ܡܥܡܘܕܝܬܐ:

ואמר לו אברהם: אל תאמר כן, כי אם לקח אקח ממך ולא
אשיר לך: ואמר אליו: אדני שמעני, ארץ ארבע מאות שקל
כסף[1] ביני ובינך מה היא? ואברהם[2] שקל לעפרון את
הכסף[3] אשר דבר באזני בני חת: ויקם אברהם ויתהלך
בארץ. ויתהלך אברהם בארץ ויבוא אל מערת המכפלה[4]
אשר לפני ממרא.

ויקח אברהם את עפרון ואת בניו ואת כל בני עירו
לעיני[5] כל באי שער עירו.

ויאמר אברהם לעפרון[6] בקול רם לעיני כל העם: אך
אם אתה אדוני שמעני נא, הבה נתתי לך את השדה ואת
המערה אשר בו לעיני כל בני עמי נתתי לך, קח מידי את
כספו ואקברה את מתי שם. ויען עפרון את אברהם[7] לעיני
כל העם לאמר: אל אדני שמעני, ארץ שווה ארבע מאות
שקל כסף[8] ביני ובינך מה היא? ואת מתך קבר.

ויהי כאשר שמע אברהם את עפרון, כי הכסף אשר
דבר באזני בני חת. ויקח אברהם את הכסף אשר נתן
עפרון. כי בית: אלה החשבונות לפי שקלי אדני.

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[1] M כסף
[2] B ואברהם
[3] B הכסף
[4] M+ אשר בקצה שדהו
[5] M פני
[6] B אדניו
[7] M+ ב. ו. ואמר אליו לא
[8] M B הכסף

ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܟ ܕܐܡܪ ܐܢܫ ܠܐ ܝܠܕ ܠܗ ܡܢ ܪܘܚܐ ܘܡܝܐ[1] ܠܐ ܝܥܠ ܠܗ ܠܡܥܒܕ ܒܡܠܟܘܬܐ ܕܐܠܗܐ: ܕܝܠܕ ܡܢ ܒܣܪܐ ܘܡܢ ܪܘܚܐ ܗܘ ܕܝܠܕ ܒܪܘܚܐ ܘܒܣܪܐ[2] ܐܢܬ ܠܐ ܬܬܕܡܪ ܕܐܡܪܬ ܠܟ ܕܐܝܬ ܠܟ ܠܡܝܠܕ ܡܢ ܥܠ: ܐܝܟ ܕܪܘܚܐ ܗܘ ܕܡܫܒ ܒܗ ܘܠܐ ܝܕܥ ܐܢܬ ܐܝܟ ܐܬܐ ܘܠܐܝܟ ܐܙܠ: ܗܟܢܐ ܗܘ ܟܠ ܐܢܫ ܕܝܠܕ ܡܢ ܪܘܚܐ ܘܡܝܐ ܘܢܥܠ ܠܡܠܟܘܬܐ ܕܐܠܗܐ. ܕܝܠܕ ܒܣܪܐ ܗܘ ܒܣܪ ܘܕܡ ܗܘ: ܕܝܠܕ ܡܢ ܪܘܚܐ ܗܘ ܪܘܚ ܘܕܡ ܗܘ. ܐܠ ܬܬܕܡܪ ܠܟ

ﻣﺎﺋﺔ . ﺑﻌﺪﻩ ﺳﻠﻜﻮ ﻟﻪ . ﻟﻜﻦ [2]ﺑﻌﺪﻩ [1]ﻟﻜﻦ : ﻟﻴﺲ ﻫﻮ
ﻟﻪ ﺑﻌﻠﻢ ﻣﺎﺋﺔ . ﻫﻮ ﻟﻜﻦ : ﻟﻜﻦ ﻫﻮ ﺑﻌﻠﻢ ﻟﻪ ﻗﺎﻝ :
ﻗﺎﻝ ﻫﻮ . ﻟﻜﻦ ﻣﻌﻠﻮﻣﻴﻦ ﻟﻜﻦ : ﻟﻜﻦ ﺑﻌﻠﻢ ﻣﻌﻠﻮﻣﻴﻦ :
ﻟﻜﻦ ﻫﻮ : ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﺑﻌﻠﻢ ﻟﻜﻦ ﻣﻌﻠﻮﻣﻴﻦ ﻟﻜﻦ
ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻣﻌﻠﻮﻣﻴﻦ ﻟﻜﻦ ﻣﻌﻠﻮﻣﻴﻦ : ﻟﻜﻦ ﻟﻜﻦ
ﻟﻜﻦ : ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ❖ﻟﻜﻦ ﻟﻜﻦ :

[3]ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ : ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ
ﻟﻜﻦ [4]. ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ : ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ .

ﻟﻜﻦ : ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ
ﻟﻜﻦ . ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ
[5]ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ
ﻟﻜﻦ . ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ
ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ ﻟﻜﻦ .

ܒܪܝܫܝܬ ܒܪܐ ܐܠܗܐ ܠܫܡܝܐ ܘܠܐܪܥܐ: ܘܐܪܥܐ ܗܘܬ ܬܗܘܡ ܘܚܫܘܟܐ ܥܠ ܦܢܝ ܬܗܘܡܐ ܘܪܘܚܐ ܕܐܠܗܐ ܡܪܚܦܐ ܥܠ ܦܢܝ ܡܝܐ: ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ ❊ ܘܗܘܐ ܢܘܗܪܐ: ܘܚܙܐ ܐܠܗܐ ܠܢܘܗܪܐ ܕܛܒ ܗܘ ܘܦܠܓ ܐܠܗܐ ܒܝܢ ܢܘܗܪܐ ܘܒܝܢ ܚܫܘܟܐ: ܘܩܪܐ ܐܠܗܐ ܠܢܘܗܪܐ ܝܘܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ: ܘܗܘܐ ܐܡܫܐ ܘܗܘܐ ܨܠܡܐ ܕܡܝܐ ܒܡܨܥܬ ܡܝܐ ܘܢܚܘܬ ܡܝܐ ܠܐܬܪ ܚܕ ܘܢܬܓܡܥ ܡܝܐ ܠܐܬܪ ܚܕ ܘܬܬܚܙܐ ܝܒܫܬܐ: ܘܗܘܐ ܐܦ ܗܟܢܐ: ܘܩܪܐ ܐܠܗܐ ܠܝܒܫܬܐ ܐܪܥܐ ܘܠܡܟܢܫ ܡܝܐ ܩܪܐ ܝܡܐ. ܘܚܙܐ ܐܠܗܐ ܕܛܒ ܗܘ. ܘܐܡܪ ܐܠܗܐ ܢܬܒܪܟ ܐܢܘܢ ܠܡܐܡܪ ܐܬܪܒܘ ܘܡܠܘ ܐܬ ܡܝܐ ܕܒܝܡܐ[1]: ܘܐܬܪܒܘ ܥܡ ܫܠܡ ܐܠܗܐ[2] ܒܐܪܥܐ ܘܒܝܡܐ ܘܒܟܠ ܙܚܐ ܕܪܚܫ ܥܠ ܐܪܥܐ: ܘܗܘܐ ܥܪܒ ܘܩܪܐ ܠܗ ❊ ܘܐܬܐ ܒܝ ܐܠܗܐ ܒܪܝܫܝܬ ܒܪܐ ܐܠܗܐ ܠܫܡܝܐ ܘܠܐܪܥܐ: ܘܐܪܥܐ ܗܘܬ ܬܗܘܡ[3] ܘܚܫܘܟܐ ܥܠ ܦܢܝ ܬܗܘܡܐ: ܘܪܘܚܐ ܕܐܠܗܐ ܡܪܚܦܐ ܥܠ ܦܢܝ ܡܝܐ. ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ[4] ܘܗܘܐ ܢܘܗܪܐ: ܘܚܙܐ ܐܠܗܐ ܠܢܘܗܪܐ ܕܛܒ ܗܘ. ܘܦܠܓ ܐܠܗܐ ܒܝܢ ܢܘܗܪܐ ܘܒܝܢ ܚܫܘܟܐ: ܘܩܪܐ ܐܠܗܐ ܠܢܘܗܪܐ ܝܘܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ: ܘܗܘܐ ܐܡܫܐ ܘܗܘܐ ܨܠܡܐ ܕܡܝܐ ܒܡܨܥܬ ܡܝܐ ܘܢܚܘܬ ܡܝܐ ܠܐܬܪ ܚܕ ܘܬܬܚܙܐ ܝܒܫܬܐ: ܘܗܘܐ ܐܦ ܗܟܢܐ: ܘܩܪܐ ܐܠܗܐ ܠܝܒܫܬܐ ܐܪܥܐ ܘܠܡܟܢܫ ܡܝܐ ܩܪܐ ܝܡܐ. ܘܚܙܐ ܐܠܗܐ ܕܛܒ ܗܘ. ܘܐܡܪ ܐܠܗܐ ܢܬܒܪܟ ܐܢܘܢ ܠܡܐܡܪ ܐܬܪܒܘ ܘܡܠܘ ܐܬ ܡܝܐ ܕܒܝܡܐ ܘܐܬܪܒܘ ܥܡ ܫܠܡ ܐܠܗܐ ܒܐܪܥܐ ܘܒܝܡܐ ܘܒܟܠ ܙܚܐ ܕܪܚܫ ܥܠ ܐܪܥܐ: ܘܗܘܐ ܥܪܒ ܘܩܪܐ ܠܗ ❊ ܘܐܬܐ ܒܝ ܐܠܗܐ ܒܪܝܫܝܬ ܒܪܐ ܐܠܗܐ ܠܫܡܝܐ ܘܠܐܪܥܐ: ܘܐܪܥܐ ܗܘܬ ܬܗܘܡ[3] ܘܚܫܘܟܐ ܥܠ ܦܢܝ ܬܗܘܡܐ: ܘܪܘܚܐ ܕܐܠܗܐ ܡܪܚܦܐ ܥܠ ܦܢܝ ܡܝܐ. ܘܐܡܪ ܐܠܗܐ ܢܗܘܐ ܢܘܗܪܐ[4] ܘܗܘܐ ܢܘܗܪܐ: ܘܚܙܐ ܐܠܗܐ ܠܢܘܗܪܐ ܕܛܒ ܗܘ. ܘܦܠܓ ܐܠܗܐ ܒܝܢ ܢܘܗܪܐ ܘܒܝܢ ܚܫܘܟܐ: ܘܩܪܐ ܐܠܗܐ ܠܢܘܗܪܐ ܝܘܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܠܝܐ: ܘܗܘܐ ܐܡܫܐ ܘܗܘܐ ܨܠܡܐ ܕܡܝܐ ܒܡܨܥܬ ܡܝܐ ܘܢܚܘܬ ܡܝܐ ܠܐܬܪ ܚܕ ܘܬܬܚܙܐ ܝܒܫܬܐ: ܘܗܘܐ ܐܦ ܗܟܢܐ: ܘܩܪܐ ܐܠܗܐ ܠܝܒܫܬܐ ܐܪܥܐ ܘܠܡܟܢܫ ܡܝܐ ܩܪܐ ܝܡܐ. ܘܚܙܐ ܐܠܗܐ ܕܛܒ ܗܘ. ܘܐܡܪ ܐܠܗܐ ܢܬܒܪܟ ܐܢܘܢ ܠܡܐܡܪ ܐܬܪܒܘ ܘܡܠܘ ܐܬ ܡܝܐ ܕܒܝܡܐ

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[1] B ܒܝܡܐ

[2] B ܒܫܠܡܐ

[3] J B ܬܗܘܡܐ ; J adds in margin: ܬܗܘܡܐ

[4] B ܢܘܗܪܐ

ﻭﺍﻟﺴﻼﻡ ﻋﻠﻰ ﻣﻦ ﺍﺗﺒﻊ ﺍﻟﻬﺪﻯ : ﺍﻣﺎ ﺑﻌﺪ ﻓﺎﻧﻲ ﻟﻤﺎ ﺭﺃﻳﺖ ﺍﻛﺜﺮ ﺍﻟﻨﺎﺱ
ﻗﺪ ﺍﻧﻬﻤﻜﻮﺍ [1] ﻓﻲ ﺍﻟﺸﻬﻮﺍﺕ ﻭﺍﻟﻤﻠﺬﺍﺕ ﻭﺍﻟﺘﻬﺎﻭﻥ ﻓﻲ ﺍﻣﺮ ﺍﻟﺪﻳﻦ
ﻭﺍﻟﺘﻜﺎﺳﻞ ﻋﻦ ﺍﻟﻌﻤﻞ ﺑﻤﺎ ﻳﻘﺮﺏ ﺍﻟﻰ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ : ﺣﺰﻧﺖ ﻧﻔﺴﻲ
ﻭﺍﺷﺘﺪ ﺍﺳﻔﻲ ﻋﻠﻰ ﻣﺎ ﻓﺎﺗﻨﻲ ﻣﻦ ﺍﻟﻌﻤﻞ ﻓﻲ ﺍﻳﺎﻡ ﺷﺒﺎﺑﻲ
ﻭﺍﻳﺎﻡ ﻗﻮﺗﻲ . ﻭﻟﻘﺪ ﻛﻨﺖ ﺃﺳﻤﻊ ﺍﻟﺸﻴﺦ [2] ﺍﺑﺎ ﺍﻟﻌﺒﺎﺱ ﺭﺣﻤﻪ ﺍﻟﻠﻪ
ﻳﻘﻮﻝ ﺍﻟﻤﺮﺀ ﻟﻢ ﻳﺰﻝ ﺷﺎﺑﺎ ﻣﺎ ﺩﺍﻡ ﻳﻄﻠﺐ [3] ﺍﻟﻌﻠﻢ : ﻓﺎﻥ ﻫﻮ ﺗﺮﻙ
ﻃﻠﺐ ﺍﻟﻌﻠﻢ ﻭﺟﻠﺲ ﻓﻲ ﺑﻴﺘﻪ ﻳﻘﻮﻝ ﻗﺪ ﺣﺼﻠﺖ ﻋﻠﻤﺎ ﻓﻬﻮ ﺷﻴﺦ ﻓﻲ
ﺍﻟﺤﺎﻝ ﻭﺍﻥ ﻫﻮ ﺍﺭﺗﺤﻞ ﻓﻲ ﻃﻠﺐ ﺍﻟﻌﻠﻢ ﻓﻬﻮ ﺷﻴﺦ ﻓﻲ ﺍﻟﺤﺎﻝ ﻭﺍﻥ
ﻫﻮ ﺍﺭﺗﺤﻞ ﻓﻲ ﻃﻠﺐ ﺍﻟﻌﻠﻢ ﻭﺟﻠﺲ ﻓﻲ ﺑﻴﺘﻪ ﻳﻘﻮﻝ ﻗﺪ ﺣﺼﻠﺖ ﻋﻠﻤﺎ
ﻓﻬﻮ ﺷﻴﺦ ﻓﻲ ﺍﻟﺤﺎﻝ ﻭﺍﻥ ﻫﻮ ﺍﺭﺗﺤﻞ ﻓﻲ ﻃﻠﺐ ﺍﻟﻌﻠﻢ ﻭﺟﻠﺲ ﻓﻲ
ﺑﻴﺘﻪ ﻳﻘﻮﻝ: ﻗﺪ ﺣﺼﻠﺖ ﻋﻠﻤﺎ ﻓﻬﻮ ﺷﻴﺦ ﻓﻲ ﺍﻟﺤﺎﻝ ﻭﺍﻥ ﻫﻮ ﺍﺭﺗﺤﻞ
ﻓﻲ ﻃﻠﺐ ﺍﻟﻌﻠﻢ ﻭﺟﻠﺲ ﻓﻲ ﺑﻴﺘﻪ ﻳﻘﻮﻝ ﻗﺪ ﺣﺼﻠﺖ ﻋﻠﻤﺎ ﻓﻬﻮ ﺷﻴﺦ ﻓﻲ
ﺍﻟﺤﺎﻝ ﻭﺍﻥ ﻫﻮ ﺍﺭﺗﺤﻞ ﻓﻲ ﻃﻠﺐ ﺍﻟﻌﻠﻢ ﻭﺟﻠﺲ ﻓﻲ ﺑﻴﺘﻪ ﻳﻘﻮﻝ ﻗﺪ
ﺣﺼﻠﺖ ﻋﻠﻤﺎ ﻓﻬﻮ ﺷﻴﺦ ﻓﻲ ﺍﻟﺤﺎﻝ ﻭﺍﻥ ﻫﻮ ﺍﺭﺗﺤﻞ ﻓﻲ ﻃﻠﺐ ﺍﻟﻌﻠﻢ
ﻭﺟﻠﺲ ﻓﻲ ﺑﻴﺘﻪ ﻳﻘﻮﻝ ﻗﺪ ﺣﺼﻠﺖ ﻋﻠﻤﺎ ﻓﻬﻮ ﺷﻴﺦ ﻓﻲ ﺍﻟﺤﺎﻝ ﻭﺍﻥ ﻫﻮ
ﺍﺭﺗﺤﻞ ﻓﻲ ﻃﻠﺐ ﺍﻟﻌﻠﻢ ﻭﺟﻠﺲ ﻓﻲ ﺑﻴﺘﻪ ﻳﻘﻮﻝ ﻗﺪ ﺣﺼﻠﺖ ﻋﻠﻤﺎ ﻓﻬﻮ
ﺷﻴﺦ ﻓﻲ ﺍﻟﺤﺎﻝ ﻭﺍﻥ ﻫﻮ ﺍﺭﺗﺤﻞ ﻓﻲ ﻃﻠﺐ ﺍﻟﻌﻠﻢ ﻭﺟﻠﺲ ﻓﻲ ﺑﻴﺘﻪ ﻳﻘﻮﻝ
ﻗﺪ

ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܟ ܗܟܝ ܢܗܘܐ ܠܟ ܥܡ ܫܡܥܘܢ[1] ܐܚܪܢ ܕܐܡܪ ܠܗ ܐܝܟ ܗܟܝ ܢܗܘܐ ܠܟ ܥܡ ܫܡܥܘܢ

ܕܡܫܟܚ ܒܙܝܙ ܫܡܐ ܒܗ ܡܬܟܠܡܝܢ ܕܚܒܪ[1] ܒܗ ܫܡܐ ܕܝܢ ܕܒܫ
ܕܒܠܡܥܠ ܫܡܝܐ[2] ܐܠܐ ܕܐܡܪ ܠܐ ܐܝܟ ܕܐܢܐ ܫܡܥ ܡܢ ܦܘܡܗ:
ܐܠܐ ܒܠܚܘܕ. ܟܕ ܫܡܥ ܫܡܥܘܢ ܐܡܪ ܒܫܡܝܐ ✧

ܐܡܪ ܠܗܘܢ ✧ ܐܝܟ ܕܟܬܝܒ ܒܢܒܝܐ: ܘܐܡܪ ܐܢܐ ܠܟ ܐܠܗܐ ܕܐܒܝ
ܐܒܪܗܡ ܘܐܠܗܐ ܕܝܨܚܩ ܘܐܠܗܐ ܕܝܥܩܘܒ.

ܐܠܐ ܒܟܠ ܡܕܡ ܕܐܬܬܟܠܡ ܒܫܡܐ ܕܐܠܗܐ ܐܡܝܢ ܐܢܐ ܐܡܪ
ܠܟ ܕܐܠܗܐ ܕܐܒܝ ܐܒܪܗܡ ܘܐܠܗܐ ܕܝܨܚܩ ܘܐܠܗܐ ܕܝܥܩܘܒ.
ܐܠܗܐ ܕܐܒܗܝ ܐܢܐ ܐܡܪ ܠܟ ܐܠ ܬܕܚܠ ܡܢ ܗܕܐ ܥܠܡܐ ܠܐ
ܐܠܐ ܒܥܠܡܐ ܕܐܬܐ. ܐܬܪ ܕܐܢܐ ܐܙܠ ܠܐܬܪ ܕܐܒܝ ܘܐܡܐ
ܘܐܚܝ ܘܟܠ ܐܢܫ ܕܐܝܬ ܠܝ ܒܒܝܬ ܐܒܝ ܘܐܡܝ ܘܐܚܝ ܘܟܠ
ܐܢܫ ܕܐܝܬ ܠܝ ܒܒܝܬ ܐܒܝ ܘܐܡܝ ܘܐܚܝ ܘܟܠ ܐܢܫ ܕܐܝܬ ܠܝ
ܒܒܝܬ ܐܒܝ ܘܐܡܝ ܘܐܚܝ ܘܟܠ ܐܢܫ ܕܐܝܬ ܠܝ ܒܒܝܬ ܐܒܝ
ܘܐܡܝ ܘܐܚܝ ܘܟܠ ܐܢܫ ܕܐܝܬ ܠܝ ܒܒܝܬ ܐܒܝ ܘܐܡܝ ܘܐܚܝ
ܘܟܠ ܐܢܫ ܕܐܝܬ ܠܝ ܒܒܝܬ ܐܒܝ ܘܐܡܝ ܘܐܚܝ ܘܟܠ ܐܢܫ

ܒܗ ܐܦ ܡܕܡ ܕܡܥܒ ܕܥܒܕ ܟܠܗ ܕܐ. ܠܐ ܫܡܫܐ ܕܝ.ܐܦܟܕ
ܕܡܟܬ ܒܝ ܕܡܬܐ ܥܒܕܐ. ܐܟܕܟܕ ܕܐ ܒܗ ܫܥܒܕܕ ܐܦ
ܐܡܐ ܕܥܠܓ [1]ܒܟܫܕ ܐ ܕܟܐ ܕܝ. ܡܥܕܡ ܕܡܐ ܐܡܐ.
ܡܐ ܟܠܟܕ ܒܐ ܥܒܕ [2]: ܠ ܥܒܟܕ ܐܡ ܕܥܒܕ ܕܡܐ
ܕܡܟܝ ܕܥܕܟܬ ܐܦܐ [3]ܥܒܐ. ܕܕ ܐܠܟܝ ܕܥܕܡܥܕ
ܐܟܕܟ ܒܐ: ܕܥܒܕ [4]ܝܟܕܝ ܥܒܐ: ܐܕ ܕܟܐܡ ܥܒܟܕ
ܕܥܠܓܐ ܕܡܐ ܕܥܐ. ܕܡܐ ܕܓܐܐ ܡܐܡ :ܕܟܥܐ
ܐܟܕ. ܐܟܕ ܒܥܐ ܐܟ ܐܐ ܥܐܐ [5]ܒܐ ܕܟܬܕ:
:ܐ ܕܐ ܐܕ ܐܕ. ܐܟ ܕܒ ܐܐ ܐܠ
ܡܥܟܕ ܒܝ :ܕܥܕܬܕ ܥܐܐ ܕܐ ܐ. ..ܬܕܐܟ ܒܬܟ
ܕܐܡ ܡܕ: ܒܐ ܥܥܐ ܐܟ ܐܡ: ܐ ܡܕ ܕܕ ܐ:
:ܕܐܡ ܕܕ ܐ ܐ. ܐ ܐ ܐ

ཤཱཀྱའི་རྒྱལ་པོ་ཨ་ཛ་ཏ་ཤ་ཏྲུ་ཡི་ཆོས་ཀྱི་རྣམ་ཐར་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ

ܐܢ ܐܬܐܡܪ ܐܢܫ ܟܕ ܒܥܐ ܒܡܘܕ ܕܐܝܟ ܕܐܢ ܐܬܐܡܪ ܐܢܫ ܟܕ ܒܥܐ ܒܡܘܕ ܕܐܝܟ
ܐܢ ܐܬܐܡܪ ܐܢܫ ܟܕ ܒܥܐ ܒܡܘܕ ܕܐܝܟ

ڈھکنے والا ہونا چاہیے۔ کہ ہمارے گھر میں کوئی بھی ایسی چیز نہ ہو جو
کسی کو ٹھوکر پہنچانے کا باعث بنے: اور جس سے ہمارے پڑوسی
گرنے لگیں۔ ❖اور جب تم کھانا کھاؤ

اور جب تمہارے دل میں کسی چیز کی خواہش پیدا ہو: تو اس
کو پورا کرنے کی کوشش کرو: اور اگر تمہارے پاس اس کو
پورا کرنے کا کوئی ذریعہ نہ ہو: تو اس کے لیے دعا کرو۔
اور اگر تمہارے دل میں کسی کے لیے کوئی بات ہو: تو
اس کو اس سے کہہ دو: اور اگر تمہارے دل میں کسی کے
لیے کوئی بات ہو: تو اس کو اس سے کہہ دو: اور اگر
تمہارے دل میں کسی کے لیے کوئی بات ہو: تو اس کو
اس سے کہہ دو: اور اگر تمہارے دل میں کسی کے لیے
کوئی بات ہو: تو اس کو اس سے کہہ دو: اور اگر
تمہارے دل میں کسی کے لیے کوئی بات ہو: تو اس کو
اس سے کہہ دو: اور اگر تمہارے دل میں کسی کے لیے
کوئی بات ہو: تو اس کو اس سے کہہ دو: اور اگر
تمہارے دل میں کسی کے لیے کوئی بات ہو: تو اس کو
اس سے کہہ دو: اور اگر تمہارے دل میں کسی کے لیے
کوئی بات ہو: تو اس کو اس سے کہہ دو: اور اگر

ܐܠܐ ܐܡܪ ܠܢ ܡܢ ܗܘ ܕܐܬܐ ܠܡܥܒܕ ܥܡܗ ܒܡܝܐ ܘܒܪܘܚܐ ܕܩܕܫܐ ܘܠܐ ܢܫܬܟܚ ܠܢ ܕܢܫܬܟܚ ܒܡܝ ܕܥܡܕܐ ܒܗ ܝܘܚܢܢ[1] ܐܠܐ ܒܡܝ ܕܥܡܕܐ ܒܗ ܝܫܘܥ[2] ܡܫܝܚܐ ܕܐܝܬ ܒܗ ܡܫܝܚܐ ܘܪܘܚܐ ܕܩܕܫܐ ܘܕܡܐ ܕܢܦܩ ܡܢ ܓܘ ܐܢܫܐ ܕܐܡܪ ܐܢܐ ܒܪ ܐܢܫ ܐܝܬ ܠܝ ܫܘܠܛܢܐ ܕܐܦ ܐܢ ܐܡܪ ܐܢܐ ܠܐ ܐܡܪ ܐܢܐ ܐܠܐ ܡܫܝܚܐ ܐܢܐ ܐܡܪ ܐܢܐ ܕ

ܐܪܥܐ ܕܐܝܟ ܐܢܫ ܕܐܬܐ ܒܫܠܡܐ ܒܗ ܐܬܐ. ܐܦ ܟܕ
ܫܠܡ. ܬܫܥ ܒܝܬ ܐܡܐ ܕܐܬܐ ܒܫܠܡܐ ܒܗ ܐܬܐ: ܐܦ ܟܕ
ܐܬܐ ܒܫܠܡܐ ܒܗ ܐܬܐ ܒܫܠܡ ܐܬ ܐܡܐ ܕܐܬܐ ܒܫܠܡܐ
ܒܗ ܐܬܐ ܒܫܠܡ ܐܬ ܐܡܐ ܕܐܬܐ ܒܫܠܡ ܐܬ ܐܡܐ ܕܐܬܐ
ܒܫܠܡ ܐܬ ܐܡܐ ܕܐܬܐ ܒܫܠܡ ܐܬ ܐܡܐ ܕܐܬܐ ܒܫܠܡ ܐܬ
ܐܡܐ ܕ

ܐܝܟ ܕܐܢܫ ܚܕ ܡܢ ܒܢܝ ܥܡܗ ܕܐܠܗܐ[1] ܕܡܫܬܘܕܥ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ[2]
ܘܡܬܥܡܕ ܒܡܝܐ. ܘܐܦ ܒܗ ܒܥܕܢܐ ܕܢܚܬ ܘܢܫܪܐ ܥܠ ܝܫܘܥ
ܡܫܝܚܐ: ܕܐܦ ܒܗ ܡܫܬܘܕܥ ܐܢܫ ܕܐܠܗܐ[3] ܒܫܡ. ܘܡܢ ܒܝܬ
ܐܒܗ ܕܐܢܫ ܕܡܫܬܘܕܥ ܠܗ ܠܐ ܒܥܐ ܠܡܫܬܘܕܥ ܠܗ ܒܫܡ ܐܒܗ[4]
ܘܒܪܗ ܕܝܚܝܕ ܕܐܝܬ ܠܗ ܠܐ ܒܥܐ ܠܡܫܬܘܕܥ ܠܗ ܐܦ ܒܫܡ ܒܪܗ
ܡܢ ܡܘܗܒܬܐ ܕܪܘܚܐ ܩܕܝܫܐ ܕܐܝܬ ܒܗ ܠܐ ܐܝܬ ܚܫܫ ܒܝܢ ܐܢܫ
ܘܐܢܫ ܐܠܐ ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ.

ܐܝܟ ܕܐܢܫ ܚܕ ܡܢ ܒܢܝ ܥܡܗ ܕܐܠܗܐ: ܡܢ ܒܝܬ ܐܒܗ ܕܐܢܫ ܕܡܫܬܘܕܥ
ܠܗ ܠܐ ܒܥܐ ܠܡܫܬܘܕܥ ܠܗ ܒܫܡ ܐܒ ܘܒܪ: ܐܦ ܒܗ ܒܪܗ ܕܐܢܫ
ܕܡܫܬܘܕܥ ܠܗ ܠܐ ܒܥܐ ܠܡܫܬܘܕܥ ܠܗ ܒܫܡ ܐܒ ܘܒܪ[5]: ܘܡܢ ܒܝܬ
ܐܒܗ ܕܐܢܫ ܕܡܫܬܘܕܥ ܠܗ ܠܐ ܒܥܐ ܠܡܫܬܘܕܥ ܠܗ ܒܫܡ ܐܒ ܘܒܪ:
ܐܠܐ ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ[6]. ܘܐܦ ܒܗ ܒܪܗ ܕܐܢܫ
ܕܡܫܬܘܕܥ ܠܗ ܠܐ ܒܥܐ ܠܡܫܬܘܕܥ ܠܗ ܒܫܡ ܐܒ ܘܒܪ: ܐܠܐ ܒܫܡ
ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ. ܘܐܝܬ ܐܦ ܒܗ ܕܐܢܫ ܕܡܫܬܘܕܥ
ܠܗ ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ: ܕܐܦ ܒܗ ܡܫܬܘܕܥ ܐܢܫ
ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ[7]. ܘܐܦ ܒܗ ܡܫܬܘܕܥ ܐܢܫ ܒܫܡ
ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ[8]: ܕܐܦ ܒܗ ܡܫܬܘܕܥ ܐܢܫ ܒܫܡ ܐܒ
ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ[9]. ܐܠܐ ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚܐ ܩܕܝܫܐ.

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1 B ܐܠܗܐ
2 J ܕ
3 B ܡܫܝܚܐ
4 M ܒܪܗ
5 B ܘܪܘܚܐ ܩܕܝܫܐ
6 M ܐܝܬ ܠܗ
7 M ܡܫܝܚܐ
8 B ܐܠܗܐ
9 B ܕ

ובמה אדע כי אמצא חן בעיניך אני ועמך הלא בלכתך עמנו ונפלינו אני ועמך מכל העם אשר על פני האדמה׃ ויאמר יהוה אל משה גם את הדבר הזה אשר דברת אעשה כי מצאת חן בעיניי ואדעך בשם׃ ויאמר הראני נא את כבודך׃ ויאמר אני אעביר כל טובי על פניך וקראתי בשם יהוה לפניך וחנתי את אשר אחן ורחמתי את אשר ארחם׃ ויאמר לא תוכל לראת את פני כי לא יראני האדם וחי׃ ויאמר יהוה הנה מקום אתי וניצבת על הצור׃ והיה בעבור כבודי ושמתיך בנקרת הצור וסכתי כפי עליך עד עברי׃ והסרתי את כפי וראית את אחרי ופני לא יראו׃

ויאמר יהוה אל משה פסל לך שני לחת אבנים כראשנים וכתבתי על הלחת את הדברים אשר היו על הלחת הראשנים אשר שברת׃ והיה נכון לבקר ועלית בבקר אל הר סיני ונצבת לי שם על ראש ההר׃ ואיש לא יעלה עמך וגם איש אל יראה בכל ההר גם הצאן והבקר אל ירעו אל מול ההר ההוא׃ ויפסל שני לחת אבנים כראשנים וישכם משה בבקר ויעל אל הר סיני כאשר צוה יהוה אתו ויקח בידו שני לחת אבנים׃ וירד יהוה בענן ויתיצב עמו שם ויקרא בשם יהוה׃ ויעבר יהוה על פניו ויקרא יהוה יהוה אל רחום וחנון ארך אפים ורב חסד ואמת׃ נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה פקד עון אבות על בנים ועל בני בנים על שלשים ועל רבעים׃ וימהר משה ויקד ארצה וישתחו׃ ויאמר אם נא מצאתי חן בעיניך אדני ילך נא אדני בקרבנו כי עם קשה ערף הוא וסלחת לעוננו ולחטאתנו ונחלתנו׃

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[1] M J B הזאת
[2] M ואמר
[3] B ונשאתם

ܡܫܝܚܐ ܐܡܪ ܠܢܩܘܕܝܡܘܣ ✣ ܐܠ[1] ܬܫܒܩ ܥܠ ܡܝ ܕܐܢܐ ܐܬܐ ܒܝ ܡܫܝܚܐ
ܐܠܐ ܐܠ ܡܝ ܕܐܢܐ ܐܬܐ ܒܝ ܐܝܬ ܠܝ ܫܘܠܛܢܐ.

ܐܡܪ ܠܗ ܝܫܘܥ ܐܠ ܬܬܕܗܫ ܒܗܕܐ ܕܐܡܪܬ ܠܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܢܐ
ܡܫܝܚܐ[2] ܐܬܐ ܒܝ ܐܠ ܐܡܪ ܠܟ[3] ܡܢ ܫܘܠܛܢ ܐܢܐ ܐܬܐ ܒܝ ܐܠܐ
ܐܢ ܫܠܡ. ܐܦ ܐܢ ܐܬܐ ܐܢܐ ܫܠܡ ܒܐܪܥܐ ܐܚܪܢܐ ܐܦ ܗܟܢܐ ܐܢ
ܐܬܐ ܒܝ ܐܠ ܐܡܪ ܠܟ ܕܐܢܐ ܐܬܐ ܒܝ ܐܠ ܐܡܪ ܠܟ ܕܐܢܐ ܐܬܐ ܒܝ
ܐܢ

ומלכו בשנת שלושים ושבע שנה: ויעש הרע בעיני יהוה לא סר מכל חטאות ירבעם בן נבט אשר החטיא את ישראל. ויקשר שלם בן יבש[1] קשר ויכהו נגד העם ויהרגהו[2] וימלך תחתיו. ויתר דברי זכריה הנם כתובים[3] על ספר דברי הימים למלכי ישראל: זאת דבר יהוה[4] אשר דבר אל יהוא לאמר בנים רביעים[5] ישבו לך על כסא ישראל עד עתה: ושלם בן יבש מלך בשנת תשע ושלשים לעזיהו מלך יהודה וימלך חדש ימים בשמרון: ויעל מנחם בן גדי משפרת ויבא תרצה ויכה את שלם בן יבש בתרצה ויהרגהו[6] וימלך תחתיו: ואת יתר דברי שלם וקשרו אשר קשר הנם כתובים על ספר דברי הימים למלכי ישראל: אז הכה מנחם את תפסח ואת כל אשר בה ואת גבוליה מתרצה כי לא פתחו לו ויכה את כל הרות אשר בה יבקעו: בשנת שלושים למלכות עזריהו מלך יהודה מלך מנחם בן גדי על ישראל עשר שנים בשמרון: ויעש הרע בעיני יהוה לא סר מכל חטאות ירבעם בן נבט אשר החטיא את ישראל. בימי פקחיה[7] מלך אשור עלה על הארץ ויתן מנחם לפול[8] אלף ככר כסף

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[1] M B בן
[2] M+ ויכהו
[3] M נכתבים
[4] B נאם יהוה
[5] B רבעים
[6] B ויכהו
[7] B+ פקח
[8] M ויתן לפול

ܕܡܬܥܡܕܝܢ ܒܗ ܒܡܝܡܪܐ ܕܐܠܗܐ ܐܒ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ. ܗܘ ܕܡܬܥܡܕ ܒܡܝ ܚܝܐ ܘܡܝܬ ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ ܩܕܝܫܐ: ܐܢ ܠܐ ܢܬܝܠܕ ܡܢ ܡܝ ܘܪܘܚܐ ܠܐ ܝܟܠ ܠܡܥܠ ܠܡܠܟܘܬܐ ܕܐܠܗܐ: ܕܡܢ ܕܐܝܬ ܒܗ ܒܣܪ ܘܕܡܐ ܘܪܘܚ ܗܘ ܕܡܬܚܕܐ ܒܗ ܒܪܘܚ ܚܕ ܠܓܘܫܡܐ ܚܕ ܘܠܐ ܢܗܘܝܢ ܐܠܐ ܬܪܝܢ ܒܪܝܬ ܐܢܫܐ ܕܠܐ ܢܬܦܪܫܘܢ ܡܢ ܚܕܕܐ

ولا يجوز أن يكون الأول مضافا إلى الثاني.

فأما الذي يقال: هذا ثوب خز صفة، فإن الثاني هو الأول[1] في الحقيقة، وإنما جاز ذلك لأن الثاني هو الذي يوصف به الأول: فهذا ثوب خز، أي هذا الثوب خز. وكذلك قولهم: هذا خاتم فضة، أي هذا الخاتم فضة. وكذلك قولهم: هذا باب ساج، أي هذا الباب ساج. وكذلك قولهم: هذا سيف حديد، أي هذا السيف حديد. وكذلك قولهم: هذا ثوب خز، أي هذا الثوب خز. وكذلك قولهم: هذا خاتم فضة، أي هذا الخاتم فضة. وكذلك قولهم: هذا باب ساج، أي هذا الباب ساج. وكذلك قولهم: هذا سيف حديد، أي هذا السيف حديد.

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[1] B >
[2] M معطوف
[3] M>
[4] M J حد
[5] B مذهب

ܐܡܪ ܠܗ ܡܪܝ ܒܗ ܐܢ ܐܬ ܠܐ ܬܕܟܝ ܠܥܠܡ ❊ ܘܐܦ ܐܢ ܐܬ ܠܐ ܬܥܡܕ ܒܫܡܝ ܐܦ ܐܢ ܐܬ ܠܐ ܬܫܒܚ ❊ ܘܐܦ ܐܢ ܐܬ ܠܐ ܬܫܬ

ⲙⲛ ⲛⲁⲓⲣⲉ: ⲁⲩⲱ ⲛⲉⲙⲁⲩ ⲉⲩⲙⲟⲩ ⲉⲡⲓⲙⲁ ⲛⲧⲁⲩⲥⲱⲧⲡ ⲉⲡⲓⲙⲁ ⲛⲧⲁ

ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܗܟܝܠ ܕܐܢܬ ܥܒܕ ܠܝ ܒܪ ܐܢܫ ܘܐܢܐ ܐܥܒܕ ܠܟ ܐܠܗܐ.
ܘܐܢ ܐܢܬ ܐܡܪ ܠܝ ܐܢܐ ܠܐ ܐܫܬܘܝ ܠܟ ܐܠܗܐ ܐܠܐ ܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ
ܒܪܝ[1] ܘܟܠ ܡܕܡ ܕܒܗ ܐܢܐ ܐܫܬܘܝ ܠܟ ܐܠܗܐ ܐܠܐ ܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ
ܒܪܝ

ומשמעותו: אל תהי בעיניך: אל תחשוב לעצמך
חכמה ❖ כמלך שלמה

בעוד הנחש מדבר אליהם ❖ שלח אלוהים מלאך
להציל אותם.

ויאמר אליהם[1] אל תיראו. בעיניי אתם נראים
כמו: אבנים: אתם מוכנים להיות[2] לעזר
לאלוהים. אך[3] אל תהיו: כמוהו. הוא לא
יהיה. הוא אוהב אתכם. הוא רוצה שתהיו
כמוהו. אך אם תאכלו מן הפרי: הוא יידע
שעשיתם זאת. הוא יידע שלא הקשבתם
לו[4]. הוא יידע שאתם לא
יהיו כמוהו: הוא יידע שאתם לא תהיו
חכמים כמוהו: אתם לא תדעו את מה
שהוא יודע: אתם לא תדעו את מה
שהוא יודע: אתם לא תדעו את מה
שהוא יודע:

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[1] M ויאמרה
[2] B + להיות
[3] M ואולם
[4] M לקחתם ממנו ואכלתם ממנו
ו. ואכלתם ממנו פעם.

ܗܘ ܐܡܪ ܠܗ ܒܪܝܟ ܐܢܬ ܫܡܥܘܢ ܒܪ ܝܘܢܐ. ܠܐ ܓܠܝ ܠܟ ܗܕܐ ܐܠܐ ܐܒܝ ܕܒܫܡܝܐ:
ܘܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܗܘ ܦܛܪܘܣ ܘܥܠ ܗܕܐ ܟܐܦܐ ܐܒܢܐ ܐܬܒܢܐ ܥܠ ܦܘܡ ܗܝܟܠܗ ܕܐܠܗܐ ܚܝܐ.
ܘܫܥܪܐ ܕܓܗܢܐ ܠܐ ܢܬܟܠܘܢ ܥܠܝܗ ܒܗ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ.
ܘܐܦ ܠܐ ܒܣܪ ܘܠܐ ܕܡ ܓܒܪ ܐܠܐ ܐܢܬ ܐܠܗܐ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ.
ܗܘ ܕܢܨܚ ܒܟܠ ܡܕܡ ܘܒܟܠ ܡܠܬܐ ܕܐܠܗܐ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ.

ܐܡܝܢ ܗܟܝܠ ܢܗܘܐ. ܗܘ ܕܐܡܪ ❖ ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫ ܐܡܝܢ.
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܗܘ ܦܛܪܘܣ ܘܥܠ ܗܕܐ ܟܐܦܐ ܐܒܢܐ ܐܬܒܢܐ ܥܠ ܦܘܡ ܗܝܟܠܗ ܕܐܠܗܐ ܚܝܐ.
ܘܫܥܪܐ ܕܓܗܢܐ ܠܐ ܢܬܟܠܘܢ ܥܠܝܗ ܒܗ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ.
ܘܐܦ ܠܐ ܒܣܪ ܘܠܐ ܕܡ ܓܒܪ ܐܠܐ ܐܢܬ ܐܠܗܐ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ.

ܐܡܝܢ ܗܟܝܠ ܢܗܘܐ. ܗܘ ܕܐܡܪ ❖ ܒܫܡ ܐܒ ܘܒܪ ܘܪܘܚ ܩܕܝܫ ܐܡܝܢ.
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܗܘ ܦܛܪܘܣ ܘܥܠ ܗܕܐ ܟܐܦܐ ܐܒܢܐ ܐܬܒܢܐ ܥܠ ܦܘܡ ܗܝܟܠܗ ܕܐܠܗܐ ܚܝܐ.
ܘܫܥܪܐ ܕܓܗܢܐ ܠܐ ܢܬܟܠܘܢ ܥܠܝܗ ܒܗ ܒܥܠܡܐ ܗܕܐ ܘܠܐ ܒܥܠܡܐ ܕܐܬܐ.
ܘܐܦ ܠܐ ܒܣܪ ܘܠܐ ܕܡ ܓܒܪ ܐܠܐ ܐܢܬ ܐܠܗܐ ܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ.

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1 J ܐܡܪ ܠܗ
2 B ܐܝܬ
3 M ܐܡܪ ; M in margin ܐܡܪ
4 M ܐܝܬ
5 B ܐܚܪ
6 M ܐܡܪ

ڪتاب: ڪتابن جي ڪتابن ۾ ڪا: آڏاڻي ڪتاب
ڪتابن ڪتابن: ته ڪتاب ۾ ڪتاب ڪتابن: ڪتابن ڪتابن
ڪتابن ڪتاب: ڪتابن ۽ ڪتابن ڪتابن: ڪتاب ڪتاب
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ڪتابن ڪتابن. ڪتاب ڪتابن: ڪتابن ڪتابن ڪتابن
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ܫܘܪܝ ܠܟ ܒܢܝ ܡܥܡܕܢܐ ❊ ܐܝܟ ܕܐܡܪ ܡܪܝ ܝܫܘܥ ܠܟ ܒܪܝ
ܒܟ ܒܟ ܕܐܝ ܒܝ ܡܫܝܚܐ. ܐܡܝܢ ܐܡܪ ܠܟ ܡܪܝ ܫܡܥܘܢ
ܡܢ ܒܝܬ ܝܘܚܢܢ ܕܡܥܡܕ ܒܝܬ ܫܡܫܐ ܕܐܬܐ ܠܡܥܡܕ ܐܢܫܐ.
ܒܝ ܐܡܪ ܠܗ ܡܪܝ ܫܡܥܘܢ ܫܡܥ ܠܝ ܫܡܥܘܢ ܒܪ ܝܘܢܐ
ܐܝ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܐܝ ܦܛܪܘܣ ܐܝ ܟܐܦܐ ܐܝ ܫܡܥܘܢ
ܐܝ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܐܝ ܦܛܪܘܣ ܐܝ ܟܐܦܐ ܐܝ ܫܡܥܘܢ
ܒܪ ܝܘܢܐ ܐܡܪ ܠܗ ܡܪܝ ܫܡܥܘܢ ܫܡܥ ܠܝ ܫܡܥܘܢ ܒܪ ܝܘܢܐ

ܒܝܬ ܐܠ ܬܗܘ ܐܠܗ ܐܚܪ ܒܪ ܡܢ: ܐܢܐ ܗܘ ܐܠ ܬܗܘ ܐܠܗ ܐܚܪ ܒܪ ܡܢ.
ܐܠ ܡܣܬܟܠ ܠܟ ܠܫܡܝ ܘܠܐ ܠܐܪܥܐ ܘܠܐ ܠܡܝ ܕܒܐܪܥܐ ܬܚܬ ܘܠܐ ܠܡܝ ܕܒܡܝ ܡܢ ܬܚܬ ܠܐܪܥܐ:
ܠܐ ܬܣܓܕ ܠܗܘܢ ܘܠܐ ܬܦܠܚܢܢ ܠܗܘܢ ܐܓܐ ܐܠܗܟ ܐܠ ܩܢܝܐ ܦܩܕ ܥܘܠ ܐܒܗܬ ܥܠ ܒܢܝܢ ܘܥܠ ܪܒܥܐ ܘܥܠ ܬܠܝܬܝܐ ܕܣܢܐܝ ܘܥܒܕ ܚܣܕ ܠܐܠܦܝܢ ܕܡܪܚܡܝ ܠܝ ܘܢܛܪܝ ܦܩܕܢܝ ܘܥܒܕ ܟܫܪ ܠܐܠܦܝܢ ܕܐܘܗܒܝ ܠܝ ܘܠܡܛܪܝ ܦܩܕܝ ܘܠܡܫܡܪܝ ܦܘܩܕܢܝ ܘܦܩܕܝ ܠܐ ܐܫܩܠ ܡܢ ܐܝܕܝ ܠܫܘܐ ܘܠܐ ܬܫܬܥܒ

ܒܪܝܫܝܬ ܒܪܐ ܐܠܗܐ ܠܫܡܝܐ ܘܠܐܪܥܐ. ܘܐܪܥܐ ܗܘܬ ܬܗܘ ܘܒܘܣ ܘܚܫܘܟܐ ܥܠ ܦܢܝ ܬܗܘܡܐ ܘܪܘܚܐ ܕܐܠܗܐ ܡܪܚܦܐ ܥܠ ܦܢܝ ܡܝܐ: ܘܐܡܪ ܐܠܗܐ ܬܗܘ ܢܗܘܪܐ ܘܗܘܐ ܢܗܘܪܐ: ܘܚܙܐ ܐܠܗܐ ܠܢܗܘܪܐ ܕܛܒ ܗܘ ܘܦܠܓ ܐܠܗܐ ܒܝܢ ܢܗܘܪܐ ܘܒܝܢ ܚܫܘܟܐ: ܘܩܪܐ ܐܠܗܐ ܠܢܗܘܪܐ ܝܘܡܐ ܘܠܚܫܘܟܐ ܩܪܐ ܠܝܠܝܐ. ܘܗܘܐ ܐܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܚܕ: ܘܐܡܪ ܐܠܗܐ ܬܗܘ ܪܩܝܥܐ ܒܡܨܥ ܡܝܐ ܘܢܗܘܐ ܦܪܫ ܡܝܐ ܠܡܝܐ: ܘܥܒܕ ܐܠܗܐ ܐܬ ܪܩܝܥܐ ܘܦܪܫ ܡܝܐ ܕܬܚܬ ܪܩܝܥܐ ܡܢ ܡܝܐ ܕܥܠ ܪܩܝܥܐ ܘܗܘܐ ܟܢ: ܘܩܪܐ ܐܠܗܐ ܠܪܩܝܥܐ ܫܡܝܐ. ܘܗܘܐ ܐܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܬܪܝܢ: ܘܐܡܪ ܐܠܗܐ ܬܗܘ ܡܫܬܐ ܕܡܝܐ ܡܢ ܬܚܬ ܫܡܝܐ ܠܐܬܪ ܚܕ ܘܬܬܚܙܐ ܝܒܫܬܐ ܘܗܘܐ ܟܢ: ܘܩܪܐ ܐܠܗܐ ܠܝܒܫܬܐ ܐܪܥܐ ܘܠܡܟܢܫ ܡܝܐ ܩܪܐ ܝܡܐ. ܘܚܙܐ ܐܠܗܐ ܟܠ ܕܥܒܕ ܝܕܘܗܝ ܘܗܐ ܛܒ ܠܚܕ. ܘܐܡܪ ܐܠܗܐ ܬܢܒܥ ܐܪܥܐ ܥܫܒܐ ܕܙܪܥ ܙܪܥ ܘܐܝܠܢ ܡܪܥ ܕܦܪܝ ܦܪܝ ܥܠ ܐܪܥܐ ܕܝܠܗ ܙܪܥܗ ܒܗ ܠܓܢܣܗ ܥܠ ܐܪܥܐ. ܘܗܘܐ ܟܢ: ܘܦܩܬ ܐܪܥܐ ܥܫܒܐ ܕܙܪܥ ܙܪܥ ܠܓܢܣܗ ܘܐܝܠܢ ܐܝܠܢ ܕܥܒܕ ܦܪܝ ܦܪܝ ܕܝܠܗ ܙܪܥܗ ܒܗ ܠܓܢܣܗ ܘܚܙܐ ܐܠܗܐ ܛܒ. ܘܗܘܐ ܐܡܫܐ ܘܗܘܐ ܨܦܪܐ ܝܘܡܐ ܫܠܝܬܝܐ. ܘܐܡܪ ܐܠܗܐ ܬܗܘ ܢܗܘܪܐ ܒܦܠܓܘܬ ܫܡܝܐ ܘܠܐܪܥܐ ܘܢܗܘܐ ܠܐܬܘܬ ܘܠܙܒܢܐ ܘܠܝܘܡܐ ܘܫܢܝܐ. ܘܢܗܘܐ ܠܢܘܗܪ ܒܦܠܓܘܬ ܫܡܝܐ ܘܠܐܪܥܐ ܘܗܘܐ ܟܢ: ܘܥܒܕ ܐܠܗܐ ܬܪܝܢ ܢܗܘܪܐ ܪܒܐ ܢܗܘܪܐ ܙܥܘܪܐ ܠܫܘܠܛܢ ܝܘܡܐ ܘܠܝܠܝܐ ܘܠܟܘܟܒܐ. ܘܐܡܪ ܐܠܗܐ ܬܗܘ ܢܗܘܪܐ

ܡܢ ܟܠ ܡܕܡ ܕܐܝܬ ܠܗ ܫܘܪܝܐ[1] ܘܠܐ ܡܫܬܡܫ ܒܗ ܐܢܫ[2] ܐܚܪܢܐ
ܐܠܐ ܡܢ ܪܫܘܬܐ ܕܒܥܠ ܒܝܬܐ ܗܘ ܕܐܝܬ ܠܗ ܫܘܪܝܐ: ܘܠܐ ܢܫܬܡܫ
ܒܗ ܒܫܒܬܐ ܘܒܝܘܡ ܛܒܐ[3]. ܘܠܐ ܢܫܬܡܫ ܒܗ ܒܫܒܬܐ ܘܒܝܘܡ
ܛܒܐ ܐܦ ܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ ܒܠܚܘܕ ܠܐ ܢܫܬܡܫ ܒܗ ܐܢܫ
ܐܚܪܢܐ ܐܦ ܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ. ܘܠܐ ܢܫܬܡܫ ܒܗ ܒܫܒܬܐ[4]
ܘܒܝܘܡ ܛܒܐ:
ܠܐ ܢܫܬܡܫ ܒܗ ܒܫܒܬܐ ܘܒܝܘܡ ܛܒܐ[5]. ܐܦ ܠܐ ܢܫܬܡܫ ܒܗ
ܠܐ ܒܫܒܬܐ ܘܠܐ ܒܝܘܡ ܛܒܐ. ܐܦ ܠܐ ܢܫܬܡܫ ܒܗ ܠܐ ܒܫܒܬܐ
ܘܠܐ ܒܝܘܡ ܛܒܐ ܐܦ ܠܐ ܢܫܬܡܫ ܒܗ ܒܫܒܬܐ ܘܒܝܘܡ ܛܒܐ:
ܐܦ ܠܐ ܢܫܬܡܫ ܒܗ ܒܫܒܬܐ ܘܒܝܘܡ ܛܒܐ ܐܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ:
ܐܦ ܠܐ ܢܫܬܡܫ ܒܗ ܒܫܒܬܐ ܘܒܝܘܡ ܛܒܐ ܐܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ
ܕܢܫܬܡܫ ܒܗ[6] ܒܫܒܬܐ ܘܒܝܘܡ ܛܒܐ. ܐܦ ܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ
ܕܢܫܬܡܫ ܒܗ: ܐܦ ܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ ܕܢܫܬܡܫ ܒܗ ܒܫܒܬܐ
ܘܒܝܘܡ ܛܒܐ. ܐܦ ܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ ܕܢܫܬܡܫ ܒܗ ܒܫܒܬܐ
ܘܒܝܘܡ ܛܒܐ ܐܠܐ ܡܢ ܕܐܝܬ ܠܗ[7] ܫܘܪܝܐ ܕܢܫܬܡܫ ܒܗ ܒܫܒܬܐ
ܘܒܝܘܡ ܛܒܐ. ܐܦ ܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ ܕܢܫܬܡܫ ܒܗ ܒܫܒܬܐ
ܘܒܝܘܡ ܛܒܐ ܐܠܐ ܡܢ ܕܐܝܬ ܠܗ ܫܘܪܝܐ ܕܢܫܬܡܫ ܒܗ ܒܫܒܬܐ
ܘܒܝܘܡ ܛܒܐ.

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[1] B ܫܘܪܝܐ
[2] B >
[3] M + ܒܫܒܬܐ
[4] M + in margin, ܕܢܫܬܡܫ ܒܗ
[5] M ܒܫܒܬܐ
[6] B ܒܗ
[7] B ܠ

ܒܗܕ ܕܐܝܟ ܕܐܢ ܐܢܫ ܒܥܠ ܚܛܗ ܐܘ ܚܛܝܬܐ ܒܥܠ

ܐܡܪ ܠܗ ܡܪܝ ܒܪ ܐܢܐ ܐܬܐ ܠܟ ܒܫܡ ܐܒܝ ܘܐܒܪܟ

ܐܬܪܐ ܕܡܥܡܘܕܝܬܐ ܕܐܬ ܒܗ ܫܘܠܡܐ ܕܒܪ ܐܢܫܐ ܘܐܬ ܒܗ ܫܘܠܡܐ ܕܒܪ ܐܢܫܐ

ܒܝܬ ܐܒܐ ܘܐܡܐ ܒܢܝ ܒܢܝܐ ܫܠܝܚ ܠܐ ܐܦ ܐܢܐ ܟܠܝ
ܐܝܬ: ܒܢܫܐ ܐܒܐ ܒܪܒ ܒܢܝ ܒܢܝ ܘܐ ܐܫܬܐ ܒܢܫܐ:
ܘܐܠ: ܫܠ. ܒܫܬܐ ܠܟ ܫܬܫ ܐܦܢܐ ܐܫܬܝܒ: ܐܠܐ
ܟܠ. ܐܫܐ ܒܢܫ ܦܪ ܐܢܐ ܐܡ ܟ. ܒܫܐ ܒܐܝ ܟܠ
ܒܐܝ ܫܒܝܐ ܫ ܐܢ. ܫܐ[1] ܒܫܐܝܐ ܐܦܫܐ ܒܐܝ
ܫܐ ܐܢܝ ܒܫ. ܫܟ ܐܢ ܐܡ ܐܦܫ ܐܢ. ܫܐ ܐܢ
ܫܐ[2]: ܫ. ܐܫܐ ܒܫ ܐܡ ܐܢ ܐܫ ܫܐ. ܐܫ
ܐܒܐ: ܒܫ ܐܢ ܐܫ ܐܡ ܐ ܐܫ ܐܫ: ܐܫ ܐܫ
ܐܡ ܐ ܐܫ ܐܫ ܐܒܐ ܫܐ ܐܫ ܐ ܐܫ ܐ ܐ
ܐܫ. ܫ ܐ: ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
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ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ.

[1] M ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
[2] J ܐ ܐ ܐ ܐ

ⲙⲡⲣⲟⲥⲫⲟⲣⲁ ⲛⲧⲉ ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⁘ ⲡⲉⲛⲧⲁⲩⲟ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲉⲩⲙⲁ.

ⲁⲩⲱ ⲡⲉⲛⲧⲁⲩⲟ ⲛⲧⲉ ⲡⲓⲙⲁⲣⲉⲩⲙⲁ ⲁⲛ ⲙ̀ⲡⲉ ⲙ̀ⲡⲓⲙⲁ ⲛⲧⲉ ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ ⲁⲗⲗⲁ ⲙ̀ⲡⲉ ⲛⲓⲙⲁ ⲛⲧⲉ ⲛⲓⲙⲁⲣⲉⲩⲙⲁ ⲛⲓⲃⲉⲛ ⲉⲧⲣⲉⲩⲥⲱⲧⲉⲙ ⲉⲃⲟⲗ ⲙ̀ⲡⲉ

ולה. ואת שהיתה שם. ויאמרו אלהיה שהלכה שהיתה
ולו: ושהיו ושהיום פה שלה היא ביאתם. גו שהיה ואת ולו:
לחיהם. ושהיתה שהלכה ושלה: אם ושלום פעמים: ושהם
שהלכתה לה: וש יהיה[1] שהיתה ושלום יש שהיה. שהלכתה
לו שהיה. ושהיו שהיום שהיה ושהיו ושהיו ושהיו:
שהיה[2]. שהיתה שהיו לה שהיתה יש ושלום ושהיה
שהיה יש שהיו שהיו פ: שהלכתה יש שהיתה שהיתה
ושהיו. שהיה. שהיו שלש לשם: שהיו ואת שהיו.
שהיו שה שהיה[3] לה ושהיו שהיה. שהיתה שהיתה פה
שהיו[4] ואת שהיו שהיו: שהיתה שהיו ואת ואת
שהיה[5] ושהיו שהיה ואת שהיו שהיו יה. שהיתה
שהיה. שהיו שהיו ושהיו שהיו שהיו: שהיו שהיו
שהיה[6]. יה שהיה יהיו ושהיו יה: פ:
שהיתה שהיה. שהיו שהיתה שהיתה שהיתה שהיתה:
שהיו שהיו: שהיו שהיו. שהיו ושהיו שהיו שהיו:
יש שהיו שהיתה. שהיתה שהיו:

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[1] B שהיו
[2] M B שהיה
[3] M שהיה
[4] B+ שהיו ושהיו שהיו
[5] B>
[6] M שהיה

ܕܢܦܫ ܡܢ. ܐܦ ܐܢ ܐܡܪ ܐܢܫ ܒܪ ܐܢܫ[1] ܐܦ ܗܟܢܐ ܐܡܪ ܠܗ: ܐ. ܐܡܝܢ ܐܡܪ ܐܢܟܘܢ. ܡܢ ܕܢܦܫ ܐܢܫ ܠܐ ܢܬܟܠ ܠܡܥܒܕ ܒܗ ܐܠܐ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ. ܐܢܫ

ﻣﺴﻤﻰ ﺑﺎﻟﻌﺮﺑﻴﺔ ﻫﻮ. ﻭﻳﻘﺎﻝ ﺃﻳﻀﺎ ﺑﺎﻟﻔﺎﺭﺳﻴﺔ ﺑﻬﺬﺍ ﺍﻟﻠﻔﻆ ﻭﻫﻮ ﻣﻌﺮﺏ ﻣﻦ ﻛﻼﻣﻬﻢ ﻭﻫﻮ ﻣﺎﺋﻲ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺴﻴﻞ ﻣﻦ ﺍﻟﻌﻴﻦ: ﻭﻫﺬﺍ ﻣﻦ ﻛﻼﻣﻬﻢ ﻭﻫﻮ ﻣﺎﺋﻲ ﻭﻫﻮ ﺍﻟﺬﻱ ﻳﺴﻴﻞ ﻣﻦ ﺍﻟﻌﻴﻦ. ﻭﻳﻘﺎﻝ: ﻣﺎﺀ ﻣﻌﻴﻦ ﻭﻣﺎﺀ ﻧﻤﻴﺮ ﻭﻣﺎﺀ ﺭﻗﺮﺍﻕ ﻭﻣﺎﺀ ﺳﺮﻭ ﻭﻣﺎﺀ ﺭﻭﺍﺀ ﻭﻣﺎﺀ ﺳﺎﺋﻎ ﻭﻣﺎﺀ ﻃﻬﻮﺭ ﻭﻣﺎﺀ ﻣﺰﻥ ﻭﻣﺎﺀ ﺟﻤﺎﻡ ﻭﻣﺎﺀ ﻭﺭﺩ ﻭﻣﺎﺀ ﺻﺎﺩﺭ ﻭﻣﺎﺀ ﻭﺍﺭﺩ ﻭﻣﺎﺀ ﻣﻠﺢ ﻭﻣﺎﺀ ﺃﺟﺎﺝ ﻭﻣﺎﺀ ﻣﺎﻟﺢ ﻭﻣﺎﺀ ﻛﺒﺮﻳﺖ ﻭﻣﺎﺀ ﻛﺒﺎﺭﻱ ﻭﻣﺎﺀ ﻛﺒﺎﺭ

ܒܫܡܝܗ ܕܡܫܝܚܐ ܘ ❊ ܒܥܡܘܕܐ ܕܡܝ ܚܝܐ: ܒܗ ܢܫܬܘܬܦ ܥܡ ܡܫܝܚܐ
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ܐܬܝܬ ܫܡܥܬ ܕܡܪܝ. ܐܬܝܬ ܕܥܒܕ ܐܝܟ ܕܐܡܪ: ܕܟܠ ܡܢ ܕܐܬܥܡܕ
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ܒܟܠ ܙܒܢ ܕܐܢܫ ܡܬܥܡܕ[2] ܒܫܡܗ ܕܝܫܘܥ

[1] M B ܘ
[2] M B ܒܫܡܗ ܕܝܫܘܥ

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ܫܠܡ ܠܟ ܒܪ ܫܘܒܚ ܒܪ ܐ ܗܘܐ [1] ❖

ܐܝܟܢܐ ܡ̈ ܒܚܠܡ ܡܬܬܐ ܫܠܡܐ ܒܫܘܩ ܐܫܬܐ ܒܪ ܐܢܫ
ܫ̈ܘ: ܟܬܒܘ ܡܬܬܐ ܐܚܪ ܫܠܡ ❖

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ܒܫ̈ܐ: ܐܡܪ ܠܗ ❖

ܐܡܪ ܠܗ ܐ : ܐܡܪ ܐܢ ܒܫ ܐܢ ܒܐ ܐܢ ܒܐ ܐ
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ܐ:

[1] B ܐ ܐ
[2] M ܐ ܐ

ܗܘ ܕܢܦܠ ܒܡܝܐ ܘܡܬܥܡܕ ܒܗ ܫܠܝܫ ܙܒܢܝܢ. ܘܒܗܕ ܡܫܘܚܐ ܐܬܐ ܘܡܫܬܘܕܥ

ﻣﺤﻤﺪ ﺑﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﻣﺤﻤﺪ ﺑﻦ ﺣﻨﺒﻞ[1] ﺍﻟﺸﻴﺒﺎﻧﻲ ❊ ﻗﺎﻝ ﷲ ﺗﻌﺎﻟﻰ
ﻭﺗﻘﺪﺱ: ﻭﻟﻘﺪ ﺧﻠﻘﻨﺎ ﺍﻹﻧﺴﺎﻥ ﻭﻧﻌﻠﻢ ﻣﺎ ﺗﻮﺳﻮﺱ ﺑﻪ ﻧﻔﺴﻪ
ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ ﺣﺒﻞ[2] ﺍﻟﻮﺭﻳﺪ.

ﻭﻗﺎﻝ ﺟﻞ ﺛﻨﺎﺅﻩ ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ: ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ
ﺣﺒﻞ ﺍﻟﻮﺭﻳﺪ. ﻭﻗﺎﻝ ﺗﻌﺎﻟﻰ ﺫﻛﺮﻩ ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ: ﻭﻧﺤﻦ
ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ ﺣﺒﻞ[3] ﺍﻟﻮﺭﻳﺪ: ﻭﻫﻮ ﺍﻟﻌﺮﻕ ﺍﻟﻤﺘﺼﻞ ﺑﺎﻟﻘﻠﺐ
ﻭﺍﻟﻤﺘﻌﻠﻖ ﺑﺎﻟﺮﻭﺡ. ﻭﻫﻮ ﺍﻟﻌﺮﻕ ﺍﻟﺬﻱ ﺇﺫﺍ ﻗﻄﻊ ﻣﺎﺕ ﺻﺎﺣﺒﻪ.
ﻭﻗﺎﻝ ﺟﻞ ﺛﻨﺎﺅﻩ ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ: ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ[4] ﺣﺒﻞ
ﺍﻟﻮﺭﻳﺪ ﺃﻱ ﺃﻋﻠﻢ ﺑﻪ ﻣﻨﻪ. ﻭﻗﺎﻝ ﺟﻞ ﺛﻨﺎﺅﻩ ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ:
ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ ﺣﺒﻞ ﺍﻟﻮﺭﻳﺪ ﺃﻱ ﺃﻋﻠﻢ ﺑﻪ ﻣﻨﻪ. ﻭﻗﺎﻝ
ﺟﻞ ﺛﻨﺎﺅﻩ ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ: ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ ﺣﺒﻞ ﺍﻟﻮﺭﻳﺪ
ﻭﻗﺎﻝ ﺟﻞ ﺛﻨﺎﺅﻩ ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ: ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ ﺣﺒﻞ[5]
ﺍﻟﻮﺭﻳﺪ. ﻭﻗﺎﻝ ﺟﻞ ﺛﻨﺎﺅﻩ ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ: ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ
ﺣﺒﻞ ﺍﻟﻮﺭﻳﺪ: ﻭﻫﻮ ﺍﻟﻌﺮﻕ ﺍﻟﻤﺘﺼﻞ ﺑﺎﻟﻘﻠﺐ. ﻭﻗﺎﻝ ﺟﻞ ﺛﻨﺎﺅﻩ
ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ: ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ ﺣﺒﻞ[6] ﺍﻟﻮﺭﻳﺪ: ﻭﻫﻮ
ﺍﻟﻌﺮﻕ ﺍﻟﻤﺘﺼﻞ ﺑﺎﻟﻘﻠﺐ. ﻭﻗﺎﻝ ﺟﻞ ﺛﻨﺎﺅﻩ ﻭﺗﻘﺪﺳﺖ ﺃﺳﻤﺎﺅﻩ:
ﻭﻧﺤﻦ ﺃﻗﺮﺏ ﺇﻟﻴﻪ ﻣﻦ ﺣﺒﻞ ﺍﻟﻮﺭﻳﺪ: ﺃﻱ ﺃﻋﻠﻢ ﺑﻪ ﻣﻨﻪ.

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1 M ﺍﻟﺸﻴﺒﺎﻧﻲ
2 M+ ﺣﺒﻞ
3 M J ﻭﺣﺒﻞ
4 J ﻣﻦ; B>
5 J>
6 B ﻭﺣﺒﻞ ﺍﻟﻮﺭﻳﺪ

ܒܬܪ ܡܥܡܕܢܐ ܕܝܠܗ ܐܝܟ ܕܐܢܫ ܠܐ ܡܫܟܚ ܠܗ ܒܡܝ ܕܡܥܡܕܝܬܐ ܘܒܪܘܚ ܩܕܫܐ ܘܠܐ ܡܫܟܚ ܠܗ ܒܡܝ ܕܡܥܡܕܝܬܐ ܘܒܪܘܚ ܩܕܫܐ ܠܐ ܡܫܟܚ ܠܗ ܠܡܠܟܘܬܐ ܕܐܠܗܐ. ܘܐܦ ܒܪ ܐܢܫ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܠܟܘܬܐ ܕܐܠܗܐ ܐܦ ܠܐ ܡܫܟܚ ܠܗ ܠܚܝܐ ܕܠܥܠܡ. ܐܠܐ ܒܪ ܐܢܫ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܠܟܘܬܐ ܕܐܠܗܐ ܐܦ ܠܐ ܡܫܟܚ ܠܗ ܠܚܝܐ ܕܠܥܠܡ. ܐܠܐ ܒܪ ܐܢܫ ܕܠܐ ܡܫܟܚ ܠܗ ܠܡܠܟܘܬܐ ܕܐܠܗܐ ܐܦ ܠܐ ܡܫܟܚ ܠܗ ܠܚܝܐ ܕܠܥܠܡ. ❖

ܒܬܪ ܗܢܐ ܕܐܢܫ ܡܫܟܚ ܠܗ ܒܡܝ ❖ ܘܒܪܘܚ ❖ ܐܦ ܒܪ ܐܢܫ ܕܐܬ ܒ

ⵜⵜⴰⵡⵉⵔⵉⵜ ⵏ ⵜⵎⵓⵔⵜ ⵜⵜⵓⵙⵙⵏ ⵜⵜⵓⵙⵙⵏ ⵜⵜⵓⵙⵙⵏ

PART I

THE SEVEN MYSTERIES OF THE CHURCH

ENGLISH TRANSLATION

Apology

With the help of our Lord Jesus Christ we begin to write "The Book of the Seven Mysteries of the Church," composed by Mar Timothy Catholicos of holy remembrance and venerable memory.[1] O Our Lord, help me in your mercy, Amen.

First of all, (I write) an apology to the one who has asked me for this book. The hermit Timothy, who by the grace of Christ serves the Patriarchal See says: O beloved, honourable, diligent and excellent Rabban Bar Sauma, priest and monk, adorned with the fear of God, and shining in truth and justice, you requested me that I write for you something about The Seven Mysteries Performed in Our Holy Church....

Holy Baptism]

Next, with (the help of) God we write the third chapter (namely), on "Holy Baptism." There are twenty one sections in it.

Section 1. The Perfection (given) through Holy Baptism

The perfection (that is given) through holy baptism is friendship with God through conversion from a sinful life and (the domination of) corrupting passions of the flesh. Without being converted from them it is not possible to attain such a friendship; for how can one handle holy things impurely and carelessly and escape condemnation? Thus, (for example) Uzziah the king,[2] Qorah[3] and

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1 M. With the help of the Lord, and (his) gracious succour we begin to write from "The causes of the Mysteries of the Church."
B. With the help of God and (his) gracious succour we begin to write from "The Causes of the Mysteries of the Church.

2 2 Chron.26: 16-21

3 Num.16: 1-34

Nadab and Abihu[4] who had handled holy things impurely were rejected and cast out.

Section 2. The Name of this perfection

Again, this perfection (i. e. baptism) is called by three names: 1. Immersion and baptism, 2. enlightenment, 3. and birth. (It is called by) the first (name, that is, immersion and baptism), because the washing of the stains of the soul, namely sins, is signified by the descent into water and by the washing of the dirt from the body. (It is called by) the second (name, that is, enlightenment), because the one who is baptized turns away from the darkness of ignorance and is brought to the enlightenment with the knowledge of God. (It is called by the) third (name, that is, birth), because, just as through the first birth from two parents we have (the gift) of simple existence, so through this second (birth) by Spirit and water, we have (the gift) of noble existence, and by that we become similar to that (existence) which is more excellent (than our simple existence).

Section 3. The matter of Baptism which (consists) of Water and Spirit

1. For the Saviour has said, "Unless a man is born of water and the Spirit he cannot enter the kingdom."[5] (Baptism is) thus (constituted) because water customarily washes and cleanses the dirt of the body better than the other three elements; the Sprit, on the other hand, is the purifier of the soul's uncleanness through the renunciation of Satan and his works.

2. And because our mortal nature was and is always shaped primarily through water,[6] it is again necessary that we be fashioned through the same for the state of immortality. Thus Jeremiah the

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4 Lev.10: 1-3; Num. 3: 4; Num. 26: 61

5 Jn 3:5.

6 Gen 2:7; there is no explicit mention of water in this passage but the act of fashioning mentioned here is similar to the potter's work with clay and water.

prophet found that the potter, the maker of the vessel restored it with water when it was broken.[7]

3.Furthermore, (water is the matter of baptism) because by its nature it has (the power) to breed life as (it had) in the beginning at the command of God.[8]

4. Moreover, by the external action of the washing of bodies in reality (water) makes known the unseen (power) which cleanses us from death and sin, and satanic corruption.

5. (Water is also the matter of baptism) because there is no earthly being that is able to live without water, for the subsistence of the life of all flesh depends on it, a fact that makes known the mystery of new life which is symbolized in our birth through it.

6. (Water is) also (used for baptism) because the likeness of one who stands above it and gazes into it is seen therein, and this signifies (that) we can see in it a likeness of the future things, and (it is used also) because a type of death and resurrection can be delineated in it, in that the immersion in (water) typifies death and coming out of it symbolizes resurrection.[9] For, when we totally immerse (ourselves) in it, all our senses fail in (their) functioning like their failure in the grave; but (on) our ascent from it we do everything easily, in a symbol of the life that is given us in the resurrection.

7. Moreover, (water is used as the matter of baptism) because of its presence everywhere; for the matter (of baptism) would have failed if its effectuation had been ordained in oil and wine.

Section 4. The kinds of Baptism

There are eight kinds of baptism. The first is the deluge which cleansed the world from iniquity[10] . The second is the sea

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7 Jer. 18:4
8 Gen. 1 : 20
9 Rom. 6 : 4
10 Gen. 6 and 7; cf. 1 Pet. 3: 19ff

and the cloud which was the baptism of the Israelite people as Paul has said.[11] The third is that of the Law (which was given) through Moses, which is known as (the baths) for the removal (of ritual impurities).[12] The fourth is that of John by water only unto penance.[13] The fifth is that of our Lord which is (the baptism) of adoption of sons[14] through water and the Spirit[15]. The sixth is that of martyrs, for many of them received baptism only in the blood of their necks. The seventh is that of tears, for David was cleansed by (this baptism) when he washed his bed with his tears.[16] The eighth is that of those who are baptized by fire, another baptism which is more painful.

Section 5. Why didn't the apostles determine the matter of Baptism as they did determine the matter of the Body and Blood although both the matters were handed down by Our Lord?

For we say: In the Old (Testament) other things were offered, owing to this, perhaps there arose the idea of changing the matter of the offering;[17] in a similar way, (owing to the practices of the Old Testament) many people had purified themselves by (still) keeping some of the ordinances of the Old (Testament) such as circumcision and other observances; (therefore), there was reason to determine that the Sacrament[18] should not be offered except in bread and wine, as (the Fathers of the Synod) decreed in their thirty sixth canon: "If any bishop or priest offer on the altar with other things such as, [honey] or milk, or instead of wine, liquor or birds, let him be deposed."[19] But for baptism they found no suitable matter other than water; because of this they were not obliged to define its matter.

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11 1 Cor. 10:2
12 E.g., Lev. 14: 8-9; Lev. 15: 11.13.16.18.27; Num. 19:19.
13 Matt. 3:11
14 Rom. 8:15; Gal. 4:5
15 John 3:5
16 Ps. 6:6
17 Here the word "an offering," stands for the Eucharistic oblation.
18 Here the word "a secret," stands for the Sacrament of the holy Eucharist.

Section 6. The essential parts constituting Holy Baptism

We say: Every composite thing has a quiddity that is constituted of essential parts without which (the quiddity) cannot actually exist. Just as in the case of the living Mysteries of the Body and Blood (the essential parts are) bread, I say, wine, altar, priest and priestly prayers, so too, in the case of holy baptism they are water, oil, priest and priestly prayers; without their combined presence (baptism) is simply not effected. These are perfected with the seal of the holy signing which is (in) the name of the Father and of the Son and of the Holy Spirit whereby the holy Christian people is distinguished from other peoples.

Section 7. Why we consecrate first the Oil and then the Water of Baptism?

1. We say: This is a sacramental generation which delineates a type of death and resurrection whereby the human race is sacramentally elevated to the kingdom of heaven, as the word of the Lord has declared, "Unless one is born again, he cannot see the kingdom of God."[20]

2. (It is just like) our natural generation which by (his) wisdom the creator has foreordained, ordered and maintained in such a way that we would have no doubt about our sacramental generation which attains the effectuation by water and oil, the oil being consecrated first and then the water, not together as the Body and Blood. For our natural generation is brought about first by the emission, namely of the male seed, and secondly, by way of completion by that of the woman. Similarly with regard to the things by which our sacramental

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19 Abdiso, *Collectio Canonum Syndicorum: Synodus Secunda Apostolorum:Canones Apostolorum qui dati fuere per sanctum Celementem Discipulum Apostolorum....cum adhuc episcopi nomine apostolorum nuncuparentur convenerunt et statuerunt diversos canones qui sunt sequentes*:... Canon 3; cf. A. Mai, *Scriptorum Veterum Nova Collectio* (Rome, 1838), t.x, 1, p.9.

20 John 3 : 5

generation is brought to pass, it has been arranged that their consecration should likewise occur separately, first indeed the consecration of the oil which is the symbol of the male seed, then (the consecration) of water, which is the image of maternal womb. Accordingly, the oil which resembles the paternal seed is consecrated first, then the water which resembles the maternal (counterpart).

3. And they sign this water with the old oil for the confirmation of the (sacramental) generation although the new oil is good as it is consecrated by the same Spirit who has also sanctified the old oil with which the water is signed. But this is not done at random, because just as in natural birth, we need the Holy and operative Spirit who gives the features, and as after the death and dissolution of every individual mortal being the Holy Spirit is needed for the splendour of the soul, so for symbolizing that Spirit this holy oil is necessary.

4. And eventhough this order of sacramental generation is exalted above that (of) natural birth to an indescribable degree according to the words of our Lord, "That which is born of the flesh is flesh and that which is born of the spirit is spirit,"[21] yet it is not necessary that there be similarity and resemblance in everything. Besides the maternal birth which takes place secondly is greater than the paternal generation (which takes place) first; so the second birth through baptism is more glorious than the first birth from a woman.

Section 8. Why do we consecrate and keep another Oil although there Is the Holy Oil kept in our Churches, and what does it symbolize?

1. We say: although the holy oil is kept in our churches, necessity demands a service to consecrate afresh another oil. Both (the old oil and the new oil) receive the same power through consecration, one Spirit consecrates them, and one (is) the Invocation. When we consecrate the oil and water anew the mystery of our generation by father and mother (is newly) symbolized; for indeed our generation

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21 John 3 : 6

from father and also from mother is always new. So it is proper to consecrate oil (newly which is the symbol of) the mystery of our generation by the father, and the water (which is the symbol of) the mystery of the birth from the mother.

2. However, we keep in our churches the old (oil). It delineates for us another mystery which is the handing down from generation to generation of the Holy Spirit, who perfects baptism in all generations unceasingly and unfailingly and whose enlightening does not diminish.

3. Althouh after the oil and the water have been consecrated they have the same power, we sign them with the oil of the horn; for, the Holy Spirit, the sanctifier of both (the new and old oil) is one and the same in the descent of the grace. It makes known the firmness of our faith and the genuineness of our birth in Christian tradition. (It is also meant) for symbolizing the descent of the grace of the Spirit who by his descent sanctifies the (sacramental) generation, and the mystery of our communion and participation in heavenly things. Also the memory of his descent upon the Prince of our salvation in Jordan[22] and upon holy apostles in the upper room[23] in a perceptible manner (is symbolized by it).

4. Moreover, because the oil and water were likened to two seeds in order to make the comparison between them appropriate, they needed the signing of that oil from the horn, which is a type of the Holy and operative Spirit, in accordance with the effectuation of natural birth.

5. As we have said earlier[24] all these, the mixing of the old and new (oil), and the making of the first, second and final signing with them, make (us) understand that they are equal to each other and that they have the same action and power.

6. By the mixing of the old (oil) with the new oil and water, the old oil will also proclaim the descent of the Spirit upon the baptized

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22 Matt. 3: 13-17 and parallel texts
23 Acts 2 : 1-4
24 .cf. Section 7: 3

and of their communion with him, although his descent is not visible because of his invisible nature.

7. Since our baptism is effected by water and oil, it is said that water brings forth (life); and, because of the invisibility of the Spirit, Wisdom has ordained for us this visible oil which by its visibility shall proclaim the invisible power of the Spirit, who perfects the birth. Therefore, until the Spirit descends upon the water and the oil, the (old) oil is not mixed with them to make known the mysteries mentioned above.

Section 9. The Holy Oil represents the Holy Spirit in the Church as well as in the old (Testament)

1. We say: the oil represents the Holy Spirit, and it teaches us this: Unless one is born of water and the Spirit..."[25] The oil represents the Spirit; it is, moreover, seen thus in all the Holy Scriptures.

2. Behold, the horn of oil was sent through the prophet Samuel to Ephrata for the election of the king[26], and the prophet anointed David and it is said that the Spirit of the Lord prospered in David from that day onwards.[27]

3. Indeed, Saul also received this Spirit through (the anointing with) the oil[28]; but when he murmured against and provoked the Spirit of the Lord,[29] it is written that the Spirit of the Lord departed from Saul and he was possessed by an evil spirit from the Lord. We are taught that everyone who is divinely anointed is clothed with the Spirit and the evil spirit dwells in him who is deprived of the spiritual anointing.

4. And again, Solomon was anointed by Sadoq and Nathan[30] to rule over Israel so that he might be sanctified through the Spirit.

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25 John 3 : 5
26 I Sam. 16 : 1
27 I Sam. 16 : 13
28 I Sam. 10 : 1,6
29 I Sam. 16 : 14

5. David indeed praises God for these mysteries: "Indeed you anointed my head with oil and my chalice overflows;"[31] and furthermore (he says): "You raised up my horns like those of the wild bull and you sprinkled me with fragrant oil."[32]

6. Again, Isaiah while prophesying about Christ (says): "The Spirit of the Lord is upon me; because he has anointed me to preach to the poor and to give honour to the mourning ones of Zion."[33]

7. One can bring forward many (examples) like these that symbolize (the conferring of) the Holy Spirit by means of (the anointing with) the oil. Moreover, (the anointing with the oil) resembles the conferring of the Holy spirit that is received in the Church; for the oil according to the tradition of the natural (sciences) is generated by an aerial wind in accordance with (the nature of) a body that is other than itself (and) invisible to the external senses.

Section 10. This (old) Oil in the horn Is neither the old (Oil) of the Law nor is it derived from that

2. For refuting the opinion (of our opponents) we must take testimony from an adversary so that truth may appear and shine all the more. A Jew restricted the prophetic words namely the pronouncement of Daniel that "Oil will go short and there shall be nothing" to confirm his lie (and said) "Christ shall be killed and there shall be nothing."[38] But the Jew unwillingly confesses (that this prophetic message refers to) the diminishing of the legal oil from Judah. It is not necessary to have another theory on how and when his oil went short. Now, if one is unwillingly constrained (to explain) that there is no oil, how does one, who is from the (Christian) community dare to say that this oil is derived from that oil of the Old (testament) or think that way?

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30 I Kings 1: 39
31 Ps. 23 : 5
32 Ps. 92 : 10
33 Is. 61 : 1.2
34 Kelaita, *The Liturgy of the Church of the East* (Mosul, 1928), 137-138.

Section 11. The tradition of the Holy Oil

1. We say: when they were entrusted with the knowledge of divine mysteries and received the breath of the all-wise and all-knowing, and all-understanding Holy Spirit, the apostles blessed and sanctified this oil (of the horn) by the power of the Spirit in order that it might be a sign and seal of adoption of sons. And (they consecrated the oil in the horn also) because the faith which they had handed on and the commandments which they had given were difficult to be received by the world unless they had the power to work those signs and miracles which they performed sensibly before the spectators; (and these) confirmed in their minds the true effects of their teaching. But how was it possible for those people, upon whose minds there was still the dark cloud of ignorance, to believe that a man rose from the dead after he had been crucified, and that he ascended into heaven, unless they had seen these stupendous works which were above the comprehension of our weak nature? The explanation is this: because the permanence of those apostles in this world was impossible and because it was also impossible that they would reach all the ends of the creation, they were obliged to transmit the saving (message of the) Gospel to the utmost parts of the creation through mediators and ministers, and in this way the Gospel would be preserved and handed on forever. And as the Gospel announced by the later preachers might be considered foreign to the confession of the apostles as time went on and (older) generations passed away, the apostles wanted to make known the unity of the orthodox faith of the apostles and preachers. So they consecrated this oil as the faithful seal and unerring stamp and gave it to posterity in order that it might be handed on to all places, and continue forever through the mediators of the Gospel making all people immortal through the teaching and baptism according to the words of our Lord, "Go and make disciples..."[39]

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35 Kelaita, *The Liturgy of the Church of the East*, 137-138
36 Kelaita, *The Liturgy of the Church of the East*, 138
37 Heb. 10:1.
38 Dan. 9 : 26

2. The second reason: Moreover by the power of the Spirit, (the apostles) consecrated this perceptible oil and entrusted (it) to us so that through it, his power might be perceived by us, and through it we might be elevated to behold the invisible power of the Spirit who is joined to it. And therefore, now nothing is further needed for the descent of the Holy Spirit perceptibly as he once descended upon the holy apostles[40] and through their mediation upon others, such as Cornelius[41] and others.[42] At that time, at the beginning of the making of a disciple such manifestations were necessary but not after one became a disciple and was confirmed in faith. One should never doubt about the descent of the Spirit although he does not descent perceptibly, for he is hidden with the Father and the Son and is glorified in his invisibility, and the creatures are incapable of receiving his (glorious) revelation. But we invoke his descent (upon us and the elements), for his action and providence. We believe this, and confess that we receive him in the baptism of water and oil and are truly (trans)formed from mortals into immortals.

3. In the holy Scriptures the abundance of the grace of the Spirit is usually called a descent. How could it escape the minds of the apostles, who were anointed by the Holy Spirit that they would give up that memory of the gift by not expressing the memory of that exalted gift through the holy oil in this manner, and that they might hand over the (same) in the Church of God. For this gift is exalted indeed; because by means of the oil and water the (same) birth by the Spirit is signified. For this gift which has been given to men is new; it was not given to men before Jesus was glorified. The Spirit consummated the glory of Jesus which is the resurrection from the dead; similarly he consummates the mystery (of resurrection) in us through baptism. Therefore, whoever receives baptism in the mystery of the death of our Lord, and is buried with him as a result, will

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39 Matt. 28 : 19
40 Acts 2 : 4
41 Acts 10 : 44
42 Acts 19 : 6

receive the Spirit of life;[43] from now onwards he will receive sacramentally a spiritual body[44] which will come out at the resurrection. None of the ancients was worthy of this. "For we interpret the spiritual truths to those who possess the Spirit."[45] "The spiritual man judges all things,"[46] "You are not in the flesh, but you are in the Spirit."[47] Therefore, the grace of the Spirit becomes, as it were, one of the parts of a Christian, as the divine Paul testifies when he says: "May (God) keep your spirit and body blameless[48]. For until the death of our Lord, man was only body and soul, but in baptism, by the mystery of the death of our Lord, and by being (born) again, body, soul, and spirit (become) parts of the definition of a Christian; these three are parts of our being, not nominally and conceptually, but in (reality). For, it has been said about us by Paul "Your Spirit is like your body and soul"[49]. In other places also he has said: "The grace of our Lord (be) with your spirit,[50] and "The Spirit bears witness to our spirit,"[51] and "I am with you in my spirit"[52] and "Our Lord Jesus Christ (be) with your spirit."[53] Therefore, the Spirit of grace of which (oil) is a figure and which we have received sacramentally in holy baptism is one with us. The fact that actually, distinctly, and freely[54] (the Spirit) is manifested in us only later through the observance of the commandments (is) similar to the way in which (the limbs of an unborn) child (remain non-functional), (while the child) receives virtually every activity of its natural perfection from the womb, (and only later openly) it manifests them in the natural way according to its growth and age. In the same way, with regard

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43 Rom. 6 : 4ff; 8 : 9ff; Col 2-3
44 I Cor. 15 : 44
45 I Cor. 2 : 13
46 I Cor. 2 : 15
47 Rom. 8 : 9
48 1 Thess. 5 : 23
49 It is not clear from where the author is quoting here.
50 Phil. 4 : 23; Gal 6 : 18; Philem. 25
51 Rom. 8 : 16
52 Col. 2: 5; I Cor 5 : 3-4
53 2 Tim. 4 : 22

to the power of the Spirit, understand that even though his divine activity is not now openly manifested in us at our sacramental generation , nonetheless the lineaments and the body of incorruptibility that we have received are hidden in us like the non-functional limbs of (unborn) children. There is a time when we will be really perfected when the web of this world will be perfected. As there is no doubt that a human being will develop from a male seed, so it is not right to doubt that the mortal will become immortal by the power of the Spirit, by means of (the anointing) with the holy oil.

4. The third reason: Moreover, (the apostles) consecrated the oil, because they knew that the evil one would conceive and would surely give birth to heresies of many errors as he did in their days through Simon and others[55] . They handed on this holy oil that the faithful might be separated from the infidels, and might be anointed with it. And he who has not received upon himself the sign with it and from it, is a disciple of those who are formed by Satan and are led by the spirit of deceit. He who is sealed with it and anointed with it, is formed in immortality and in the end he will be perfectly glorified.

5. The fourth reason: Furthermore, if holy baptism were not ordered by the apostles to be (administered) in oil, perhaps disorder might have crept into the rite of baptism and (many) might have been baptized differently in different elements, and what an impropriety might have entered into the Church!

6. The fifth reason: Moreover, if the apostles had not ordered this tradition of oil, in the course of time when generations pass away human minds prone to forgetfulness might have given up the rite, seeing that (this) kind (of rite) is not specified in the Gospel. On this account perhaps the ceremony might have been rejected as false, as this is a ceremony not commanded in the Gospel. Hence, necessity demanded that they consecrated this oil and handed it on

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54 The word "freely" stands for the phrase "gifts of gifts".
55 Acts 8 : 9ff

and proclaimed its "antiquity"[56] in the holy Church so that the priests may always renew with it and consecrate the new (oil) with the old (oil in the horn). This makes known the dignity and the unity of faith without any dissension in this tradition.

7. These are truly the reasons for the consecration of the oil and its tradition. They teach us about the truth of the consecration of our oil, the separation from heresies, the manifestation of the unity of faith, and the mystery of the descent of the grace of the Spirit upon the one who receives baptism

Section 12. Why this (rite) was handed down under the species of oil and not under some other species

We say: It is because the action of the Holy Spirit is often indicated in the Scripture as related to (the anointing with) the oil. For the son of Jesse prophetically said about his son and Lord: "(My) tongue is (like) the pen of a ready scribe... Therefore, God, your God, has anointed you with the oil of gladness above your fellows."[57] Another inspired by the Spirit (said): "The Spirit of the Lord is upon me, because (the Lord) has anointed me..."[58] Even the ancient oils of the Old (Testament) contained this oil as types, for in the place of the invisible Spirit, the visible oil is received in baptism. As shown above, the same Spirit who taught the prophets, enlightened the apostles and revealed (to them) that they should hand on in the species of oil the mystery of holy baptism, and should anoint those who receive baptism in order to make known the meaning of the Spirit (who is conferred by means) of the oil. He, through the action of his power raises up their dead bodies and makes them ascend to heaven like Christ. "If the Spirit of him who raised Christ from the dead dwells in you, he... will give life to your mortal bodies also..."[59]

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56 ܫܘܚܠܦܐ

57 Ps. 45 : 1.7

58 Is. 61 : 1

2. It is also because the appellation of the Prince of our salvation is derived from oil.[60] In order that appellation of that name which is from it and from its action on us, may be transmitted to us and that we may have fellowship with that holy name (we are anointed with the oil); because necessarily, all those who are anointed are called "the anointed." Great is the mystery of our election to the household of God and of giving us membership in Christ, the head of the Church, by whom we are adopted and called Christians, that is, the anointed. "We are of his flesh and bones."[61] "And you are the body of Christ, and individually members of it."[62]

3. It is also because the grace of the Spirit (which) descended upon the apostles (was) in the likeness of fire[63] . This resembles the fire which burns with oil, and in this (species of oil) the mystery of baptism is given in heavenly dispensation. In a way, by being anointed with it, the fire of grace is enkindled in us, not to set on fire but to cleanse and to enlighten; to cleanse from the stains of sin, and to enlighten through the knowledge of truth

4. It is also because the materials which give light do not burn except in oil. The life according to the commandments may be compared to enlightenment. "Let your loins be girded and your lamps burning."[64] This urges those who have put on the Spirit in holy baptism to (lead) an enlightened life. For they have received their virtue by means of (the anointing with) the consecrated oil to proceed gradually from potency to act. Therefore, "Let your light shine before men."[65]

5. Again (the apostles) decided to consecrate the oil, because oil is the symbol of the garment of immortality and incorruptibility. When the body is anointed externally, (oil) enters inside by the power which it has by nature. Unlike other garments which are external

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59 Rom. 8 : 11
60 The title "the anointed one" derives from the word oil.
61 Eph. 5 : 30
62 1 Cor. 12 : 27
63 Acts 2 : 3
64 Luke 12 : 35

and cover nakedness (oil) covers both outside and the inside (of the body) with the garment of immortality and incorruptibility.

6. It is also because oil is compared by our Lord to mercy in the story of the wise and the foolish. "For (the wise maidens) took flasks of oil with their lamps."[66] "And he poured on them wine and holy oil."[67] Likewise, by means of (the anointing with) the holy oil in holy baptism which is mercifully perfected in us by the one who begins and completes it, we who have been worthy of rejection through our sins have been received in mercy, and he has mercifully reconciled us with God. These things are signified by the oil and we have been made worthy to be called sons through the holy ablution of baptism.

7. It is also because this time in which we live is one of struggle with the evil one who was belittled and enraged after he was defeated in the three contests with our Lord.[68] (So) the necessity (for help) in the fight with him calls for the anointing with the holy oil. As oil makes the hands slip from the body of the anointed, so all the devices of the evil one slip from the body of the one who is anointed with the holy oil. Without this power which we have put on by means (of the anointing with) the oil, it is impossible to conquer the enemy and to defeat the aggressor. By this reason many churchmen who hold other dogmas anoint the dead, saying that even after death the evil powers fight with the dead.[69] (In our Church), however, instead of this anointing, the priest blesses dust and throws it over the dead. For this is the oil given by the apostles and it is handed on and continued in the Church.

Section 13. Why among all the oils the oil of Olive Is consecrated and not other oils for anointing and signing us in Holy Baptism

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65 Matt. 5 : 16
66 Matt. 25 : 4
67 Luke 10 : 34
68 Matt. 4 : 1-11; Mk 1 : 13; Lk 4 : 1 - 13

1. We say: This is not by chance, for there is nothing in the holy Church (which happens) by chance or simply-God forbid! Because the Holy Spirit who is the source of truth, is the establisher of all that he assigns in it. And let no one think that it is because of its pleasant odour which surpasses all other oils, etc., that it is necessary to sign the limbs (destined for) immortality with it. The excellence of the gift of the adoption of sons is not manifested according to the greatness of its value; but is meant to show the conferring of the fourfold gifts of baptism viz. forgiveness of debts and sins, the medicine (for) mortality by immortality, true knowledge through the revelation of the Trinity, (and) our ascent to heaven. The oil of olive has proved to be a mystery which carries and bears these four (gifts) as in an image.

2. First, this oil possesses a special power above all other oils. It easily removes from the body anointed with it all stain and filth, and it resembles the mystery of the power which through the anointing of baptism easily blots out from those who receive baptism the stain of sin, and confers in the place of the filth of mortality the sweet odour of the adoption of sons.

3. Secondly, this oil is the medicine of immortality. We say that this same oil, as in a type, possesses by its own qualities more power than all other oils. Wherever there is swelling of putrid ulcers and rotten sores, it dries up and heals and brings to health (the infirm) by its moderating power as judged by the physician. (This shows) the mystery of the power which heals the sores and the corruption of the coldness of mortality, and (which) offers incorruptible health.

4. Thirdly, (this oil is the symbol of) the true knowledge which is seen in its bright flame from the fire. For, it makes its lamp shine and burn better than all the flames (of lamps) that are furnished and lighted with all other oils. It is very (helpful) for showing the concept of the

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69 The reference here is to the Antiochene-Syrians and their practice of anointing the dead. Cf. *Qudasakramangal* (Pampakuda: Mar Julius Press, 1972), 274-277.

holy church (as shining) in right faith which is the light of truth that darkness does not encompass, which we receive in holy baptism and which surpasses in its light all knowledge and wisdom.

5. Fourthly, it signifies our ascent to heaven after the resurrection which was consummated in reality in our Lord. For as the Evangelist makes (us) understand, "the first fruits"[70] of our salvation ascended from the Mount of Olives.[71] Why (the ascension) from the Mount of Olives? (It is showing that) whoever receives baptism after the example of Christ and receives his divine seal which is (in the name) of the Father and of the Son and of the Holy Spirit, and is anointed with the holy oil of olive, shall receive here as a pledge the mystery of immortality and in the end shall rise up from the dead, and shall ascend to heaven as our Lord (ascended) from the Mount of Olives, and shall abide with him in heaven. "Where the body is, there will the eagles gather."[72] Do not wonder at these (explanations) when you see that the blessed Exegete[73] has pointed out many things about water and other things differently.

Section 14. The Sign

So we are signed to be separated from among the unbelievers and to be mingled with the faithful in order to graze in the meadows of the Church with those who are signed with this seal. As the sheep are signed with the seal of the one who possesses them, it is proper that we are signed with His seal also in order that it may be known which master we serve so that he may possess us, (and) that we may not be mingled and counted with the sheep that do not belong to him. As the mark which shows that one belonged to the household of the Israelite people was the visible sign of the circumcision of the flesh, for without this no one was a Jew nor could he take part in the Passover[74], so too without the hidden sign perfected by the Spirit in

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70 1Cor 15 : 20, 23; Col. 1 : 18

71 Acts 1 : 12.

72 Luke 17 : 37; Matt. 24 : 28

73 The title "The Exegete" is given to Theodore of Mopsuestia in the East Syrian tradition.

the mystery of circumcision not by our hands, that is putting off the flesh of sins which is the circumcision.of Christ[75] , no one could belong to Christ and could be worthy to enjoy the divine mysteries.

Section 15. The threefold Baptismal Signing which (is performed) three times

1. We say: (The threefold baptismal signing is meant) first, for showing our true belief in the Holy Trinity and for (signifying) the mystery of the gifts which we receive through the names in which we are signed. For through baptism we become the children of the Father, namely our Father in heaven: "Be good as your Father..."[76] And we are enrolled as brothers of the Son, "For whoever does the will of my Father... is my brother..."[77] And we are perfected as partakers of the Holy Spirit: "For you did not receive the Spirit of fear (to fall back into slavery) but you have received the Spirit of purity and holiness."[78]

2. Secondly through this (threefold baptismal signing) we show forth the mystery of the three days in which our Lord was among the dead and rose by the power of his divinity; "Destroy this temple and in three days I will raise it up"[79] "He died for us and was raised the third day."[80] We confess (our faith) and receive baptism in his name. As he received baptism, and died and rose we shall receive baptism, and die and rise up. So our baptism delineates the mystery of our death and resurrection with him. Therefore, we are immersed in the font three times: "We are buried with him..."[81]

3. Thirdly, (the threefold baptismal signing is meant) for firmly building our (faith) upon the confession of Peter who received the honourable (name of) *Ke'pa* three times from the rock of truth Jesus

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74 Exod. 12 : 48
75 Col. 2 : 11
76 Matt 5 : 48
77 Matt. 12 : 50
78 Rom. 8 : 15; cf. 2 Tim. 1 : 7
79 John 2 : 19
80 1 Cor. 15 : 3 –4;

Christ : "Feed for me..."[82]

Section 16. The manner of performing the signings and the reason (for making) the first signing on the forehead from below upwards with the forefinger, and the second on the chest from above downwards, and also the third on the forehead like the first with the thumb

1. We say: It is, therefore, proper to understand that the head is superior to all other members of the body because of the location of the lofty internal and external senses in it, and because perception is transmitted to the rational soul through any one of them, and so the forehead is a very important part in the head. Because of this we receive the first and the last signing on it, whereby we understand the loftiness and the great value of the gift which we receive through the sign of baptism.

2. Therefore the labourer of the kingdom also receives a seal on his hand or on one of his limbs, that it may be known which king he serves and of what kind his service is; and by (seeing) this he is honoured by the members of the household of the kingdom, and is known by the enemies of the kingdom. In a similar way, the labourers of the kingdom of Christ receive sacramentally the holy sign on an important part (of the body) namely, the forehead which is more honourable than and superior to all other members of the body. In this (sign) we are accustomed to meet in each other the faithful sign of confidence in God. Now we look at God with confidence when we show him also his Son's seal, with the help of which "the members of the household" of Christ and the labourers of his kingdom are known.

3. Moreover, we are marked on the forehead in order that we may get courage against the devils. When they see from a distance this holy sign of Christ by whom they were conquered and that we bear on our face (his sign) they flee away from us (and) do not

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81 Rom. 6 : 4ff; Col. 2 : 12
82 John 21 : 15ff

approach us. On account of this we are protected from their wickedness and harms.

4. The fact that we are signed from below upwards makes known that the Lord for whose service we are marked is in heaven and that we will ascend to him, that is, from earth to heaven, according to his promise:

"Where I am, there shall my servant be also."[83]

It shall also be confirmed for us even now that we are already raised up from earthly things and from now onwards are sacramentally raised to the kingdom of heaven the Jerusalem above: "(God) has raised us up and made us sit with (Christ) in heaven."[84]

Furthermore, we are taught that all our diligence and all our work should be set on possessing heavenly things and that we should expect from (heaven) good things the pledge of which we have already received from holy baptism. "Set your minds on things that are above, and not on things that are on earth."[85] "Our service is in heaven..."[86]

5. It is also proper to say that the power of the sign on the forehead is not foreign to the glorious mysteries of the Scriptures. For it is said by Ezekiel the prophet: "And (God) called the man clothed in fine linen... and said to him: 'Go into the camp and put a mark upon the foreheads of the men who sigh and groan over all the abominations of the sons of Israel.' And he did so. And he said to those six men with him: 'Pass through the camp and smite, and you shall show no pity... And begin at my sanctuary; but touch no one upon whom is the mark."[87] This, therefore, is the power of the sign.

Furthermore, a holy crown upon which was engraved, "Holy to the Lord" was prescribed by the Law for the priest to be placed

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83 John 12 : 26
84 Eph. 2: 6
85 Col. 3 : 2
86 Phil. 3 : 20

on his forehead:[88] "There shall always be a crown on the forehead of Aaron... to be accepted before the Lord."[89] And (it is said) again to the priest: "Do not go out from the sanctuary[90] for the crown of the oil of anointing of his God (was) upon him[91] . These also are in a manner associated with those things which are said concerning the sign.

6. Concerning the second sign: Moreover, the second sign is made on the chest from above downwards because we now show forth in mystery the symbol of realities; their perfection is not yet realized in the Church which is the mystery of the heavenly Jerusalem[92] as it has been taught by the Holy Scriptures.

The second signing is rightly distinguished (from the first and the last signing) by the manner, by the position, by the form, and by the signing fingers. By the position: it is made on the chest, not on the forehead as the first and the last (signing). By the form: (it is made) from above downwards and not from below upwards. By the fingers: (it is not made) with one but with three fingers.

As we said (above) we now perform these symbolically because something is expected which is complete and perfect; we delineate it in this symbol and we consider it to be true. When these our (actions) are compared to the type of "the law which was shadow"[93] these are seen as the true reality; but when these are compared with those things which are in heaven, without doubt these are like shadows. "For now we see as in a mirror."[94] Therefore, we are signed on the chest. The difference in the position (in making the three signings) makes known the difference between the Church and heaven, although the power is only one, just as the sign and the Invocation of the Trinity is only one.

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87 Ezek. 9 : 3-6
88 Exod. 28 : 36.38
89 Exod. 28 : 38; Exod. 39 : 30f; Lev. 8 : 9
90 Lev. 10 : 7
91 id.
92 Rev. 21 : 2; Gal. 4 : 26

(The second signing is made on the chest) also in order that our soul, which, as thought by many, dwells and operates in the heart, may be sanctified, and purified through this sacramental concept.

Through this (signing on the chest) we are taught that the second one is this type when compared to the Mosaic law which was a type, and it conceives another type which is more complete and perfect than (the Law) which (existed) earlier.

7. Furthermore, (the second signing is made) from above downwards to show that the conferring of this grace is from above, "from the Father of lights"[95] and we earthly creatures always receive this brilliancy as long as we are found prepared for it.

Moreover, (the second signing is made from above downwards) for the confirmation of the adoption of sons which we receive in the sacrament. Now, the heavenly power descends on us from above downwards, and in the sacrament makes us immortals from mortals; in a similar way it will descend on us from above and will raise us up from the dead immortal and insufferable. At the end of the term of time "the dead in Christ will rise."[96]

Moreover, (the second signing is made from above downwards to make known) the mystery of the Holy Spirit who descended from above upon the apostles and perfected them perceptibly in the Upper room.[97] Now he perfects secretly those who are signed (and who) receive baptism. In like manner, he had descended from heaven also upon the Prince of our Salvation and appeared as a dove with a voice heard from above.[98]

8.Therefore, this (second) signing is performed on the chest, in the middle of the body which delineates the mysteries and are commonly known. Thus the breast piece of judgment (which) was mysteriously square was also on the chest of the priest, and the

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93 Heb. 10 : 1
94 1 Cor. 13 : 12
95 James 1 : 17
96 1 Thess. 4 : 16

"care"[99] of the vestments and the twelve stones in four rows with the Urim and Thummim was also (worn) on his heart[100]. God commands Israel also saying: "Bind these words on your heart"[101] and let them be "a sign on your forehead.[102] The word about the Passover (is) also similar.[103] It shall be a mark on your heart and a sign on your forehead. If there is this sign made on the chest, the perfection of the types which preceded and the reality of the things which are performed is not far.

9. Moreover, in this second signing we sign with three fingers. (It signifies) the mystery of the Trinity granted to the hearts of the faithful through the mediation of Christ, and makes the soul understand the doctrine of that mystery. Furthermore, (in the second signing we sign with three fingers) on account of the intermediary time which signifies the mysteries.

10. Why are the first and the last(signing) made with one finger and the second with three (fingers)? We say: Although the first and the last (signing is made) with one finger, they are not performed with the same fingers; the first signing is made with the forefinger, and the last with the thumb, and the second with three fingers, and the last with the thumb, and the second with three (fingers). The first (signing is made with the forefinger) to make known the unity of divine nature in which we believe. The second (signing is made) with three fingers to make known the Trinity of persons and their properties. The last (signing is made) with the thumb to (make known) the unity of action and operation of the nature as well as that of the person.

11. Moreover, the last (signing made) with the thumb, and

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97 Acts 2 : 3 -4

98 Matt. 3 : 16f

99 care, pains. We think that the word has another meaning here, "ornamentation," or perhaps, "embroidery"

100 Exod. 28 : 30

101 cf. Exod. 28 : 30

102 cf. Exod. 28 : 38

103 Exod. 12 : 13

(traced) from below upwards (is) for the confirmation and conclusion of the power of the service.

Furthermore, (it) signifies that after we have risen from the dead through baptism we do not have a dwelling on earth. For, "We are raised up to heaven and we are made to dwell with Christ"[104] "Indeed we shall be caught up together...."[105]

12. Moreover, why are there those who sign children and women with the forefinger and men with the thumb? For we say these: If the condition of man and woman were equal to the utmost purity of the children, this difference would not have been necessary. For all have to be signed in the same way, just as those who are about to receive the same baptism. Since (their conditions) vary justly, the mode of signing them also is determined by the wisdom of the Spirit according to the difference of their ways, their state and the conduct (of their life). Therefore Children are like those who are pure from sin; they require in the reception of adoption of sons to be signed with he forefinger for the image of immortality, which they receive. But women, like those who are assigned the second rank in relation to men, also are signed with the forefinger with which children are signed. Nonetheless, there are those who sign women also with the thumb like men. But men, defiled by sin by reason of the fall and aberration of mortal (man), are necessarily signed with the thumb to make known the effacing of those debts which are blotted out by the washing of baptism. The handwriting is erased always with the thumb, and the pictures are stamped with it. Perhaps with this thought necessarily some people sign women with the thumb like those who are corrupt owing to faults, and (so) require forgiveness.

13. Why the signings are made from right to left? We say: We begin by tracing the sign from right to left to make known our

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104 Eph. 2 : 6
105 1 Thess. 4 : 17

adherence to Christ. For the Church is acknowledged as the bride of the heavenly bridegroom who espoused her by his holy baptism.[106] "Indeed he who has the bride is the bridegroom"[107] "I betrothed you... to one husband."[108] The Apostle declares: "And this is indeed a great mystery..."[109] It is, therefore, proper that while signing we proceed from right to left. As Eve was taken from the right side of Adam, the father of mortal beings, and she became "one flesh"[110] with him, so from the right side of Christ, the father of the world to come, the sons of the Church (are taken and) thus will adhere to him and will become one spirit with him. Indeed, on account of this, on his cross he shed from his right side blood and water,[111] the mystery of holy baptism and propitiating blood through which the glorious bride adheres to her love.

Moreover, (the sign is made from right to left as) the symbol of divine help. Wherever in the Scripture there is mention of the "right hand" there is indication of help and the power of (divine) operation. "The right hand of the Lord works mighty things,"[112] and "Make thy right hand, O Lord, dwell upon us..."[113]

We are signed in this mystery from right to left to make known the help from the right hand (of God), and the divine power which will accompany us now and in the end; now the special providence and divine help which will accompany us after baptism; and at the end (the divine help given) for the swiftness of our resurrection to come which is accomplished by the power of the Spirit who snatches us away from the mouth of death and renews our image with the beauty of immortality and makes us stand at the right hand in his kingdom with all the baptized glorifying his name. Amen.

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106 Eph. 5 : 26
107 John 3 : 29
108 2 Cor. 11 : 2
109 Eph. 5 : 32
110 Gen. 2 : 24; Matt. 19 : 5; Eph. 5 : 31
111 John 19 : 34
112 Ps. 118 : 15 - 16
113 cf. Ps. 80 : 17

Section 17: The sponsors and exorcists.

1. The (term) sponsor is derived from the noun pledge. The sponsors are those who vouch for their friends before those who demand tribute or other things from them. As Bar Sirach said: "My son if you have become a surety for your neighbour, you have handed yourself over to all trials."[114] Here also the sponsors make themselves responsible to the priest for those who are receiving baptism that (the candidates) will be without blemish in their services and in all their conduct. And this (comes) after exorcism.

2. When the candidate for baptism first approaches the priest, the priest makes him renounce the evil one, his powers, his angels, his service, his error, and the novelties which his disciples have brought into the Church. And he professes that he will not again bring himself under the (evil one's) subjection and will not receive on himself the yoke of his snares, and that from now on he will dedicate himself to the Lord by whom the priest has been sent as an ambassador to perform this.

3. After (the renunciation of Satan, the priest) also teaches him to acknowledge and to profess the faith in the unity of the divine nature and in the Trinity of Persons and in the "Union" which has taken place for (our) salvation.

4. And when (the priest) traces the sign, the image of the Holy God-head, upon (the candidate's) forehead, showing that the sheep which erred has returned to the masters and is signed with their seal, he says: "N. is signed", and not "I sign," which indicates that the sign is not of the priest but of his Lord and that he is a mediator who is elected by (His) mercy to serve.

5. Afterwards, (the candidate) is stripped as an exile brought from captivity, naked, without garments; and by this he shows his toil and labour among the captives; and by this he returns from captivity to his Creator. Moreover, the removal of his garments and ornaments makes known that he is stripped of the old man. The

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114 Eccles. 29 : 18; cf. Prov. 6 : 1

sponsor testifies to all these things and he makes himself responsible that they are kept with great care.

6. Afterwards, the priest writes (the name of the candidate for baptism in the register as heir and son of the kingdom and places it in the archives of the earth symbolically; for in truth he is inscribed in the archives of the spiritual books in heaven.

7. And then (the priest) brings (the candidate for baptism) to the water to make him die and live again, the type of burial and resurrection, the priest demonstrates both, that is death and life, in baptism. As in a tomb body and soul are buried in water and they die and live again in the mystery of final resurrection; and the voice of the priest (will sound) like "the last trumpet."[115] And by the name which he makes mention, he shows that name in which one dies and lives, namely the name of the Trinity.

8. (The priest) dips the candidate for baptism three times in the font of baptism showing that it is a type of the three days in which our Renewer was in the tomb. Each immersion symbolizes one day. And he puts away death and sin in the baptismal font as the Quickener of all put away all garments in the tomb. As an infant comes to light from the womb, so from the womb of water the candidate for baptism comes to light created anew.

Section 18: The garments of the candidate for Baptism and of the Baptizing Priest what do they signify?

1. We say: The beautiful garments which are given to those who receive baptism, and the adornment on them depict the type of glory that is prepared for him (who receives baptism). The symbol depicts beforehand that he should imitate this mystery in the things to come. Mystically he dies and is raised and adorned; mystically he imitates the life immortal.

2. Concerning the ornaments of the priest and the white hood

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115 1 Cor. 15 : 52

on the head of the priest some say: As the head of John was covered with much hair due to the lack of hair cutters, so the priest covers his head with a hood. But it is said that the hair of John was black. But why is this white, although the hood is to be black for similarity? We say: the priest is about to cleanse men from sin through the ablution of the holy water; and he shows (by means of the white hood) that he already possesses purity in advance, and his head which was black by Adam's sin which the Old law could not make white, is made white from sin and he cleanses him whom he baptizes.

3. Concerning the ornaments of the priest: The beautiful garments with which the priest covers his body teaches (us) that a garment of glory adorns his soul and by means of his garments he reveals to man the spiritual shining garments which he will receive in the world to come. Moreover, when they see him in this adorned garment they will have the hope of their glory after resurrection. With this aim the priest places before their eyes the garments which he wears and the adornments on it. Thus when their good actions incline towards (this aim) they will be adorned in the world to come.

4. The one who receives baptism is led to the altar. This shows his entrance into paradise, which Adam was disinherited and deprived of. It signifies also his access to the tree of life. The baptized participate in the Eucharist: and the spiritual food which he receives resembles the nourishment of life to come. As milk he sucks in the divine mysteries, and by degrees they lead him as a child to that life to come.

Section 19. Other observations concerning the signings, and why all signings are made from the same horn?

1. Those who interpret the services say: As in all services the Old(Testament) prefigured the New(Testament) as a type, so it is proper that it prefigures as a type also in holy baptism.

2. The first signing resembles that by which Abraham was signed. He left his parents after having renounced their gods, and

obeyed and heard God and was separated from them through faith in the promises which God made to him. "The faith" in his promises "was reckoned to him as righteousness."[116] Without work (on his part the candidate for baptism) is anointed from the anointing horn showing that the promises to Abraham was not due to the works of the Law but by word alone; Abraham believed and for the circumcision of Abraham the promise made to him was fulfilled.

3. The forehead is signed: it shows that the one who blesses the gentiles comes from (Abraham's) seed.

4. The signing on the forehead (of the candidate for baptism) is made with one finger. It signifies that the power of God was not yet revealed at that time and it was known but partially.

5. But the second (signing) resembles the anointing of Aaron and his sons and the kings, which happened in the middle (of history if we reckon the time of the) fulfilment (of the Promises) to the house of Abraham up to Christ.

5. The third (signing) which is the final conclusion is perfection through the Holy Spirit which happened in the baptism of Our Lord, and this is completion.

6. From one horn one signs, and seals, but one does not perform all in one place. It teaches that all actions are neither performed together nor at one time, although the Spirit who operates by means of the horn is the same at all times, the time and place are different. (He operates) sometimes by promise, sometimes by the law of nature and sometimes by the baptism of water and Spirit. The Spirit who led and strengthened Abraham was with Moses and with the prophets; and the New (people) is led by the same (Spirit). It is not necessary that the Spirit operating in all should be changed because of the change of the law, and of time and place. But he works perfection by instruction and gradual progress. For instance, a father possesses the same love towards

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116 Rom. 4 : 3; Gal 3 : 6; Gen. 15 : 6

his son when he is an infant, when he is a boy, when he is a young man and when he is an adult, but the commands that are made to him and the discipline towards him are different; sometimes he nourishes him with milk, sometimes he corrects him with the fear of scourges and sometimes he instructs him at the school; but he does not reveal to him his whole project and does not entrust into his hands his possessions until he is perfect in knowledge. Thus our adorable God by changing the laws of the Old(Testament) to the New (Testament) led our race towards perfection of knowledge. As the heavenly Apostle said: "The heir, as long as he is a child, is no better than a slave...so with us; when we were children we were also slaves to the elemental spirits of the universe; but when the appointed time came, God sent his Son, born of a woman and born under the Law to buy those who were under the Law."[117] (The priest) shows now the same thing by means of the horn which takes the place of the consecrating Spirit; when he anointed the kings they were endowed with sovereignty. "And one Spirit does all these and he divides and gives as he wills"[118] according to the readiness and state of the recipients.

Section 20. If Baptism is for the remission of sins why do We Baptize infants and children although they do not have sin? in fact children are brought to Baptism although they are without sin

1. We say: Through the aberration from God men brought down and placed upon their freedom the yoke of servitude of sin. By transgressing the command all the children of Adam became servants of sin like the one who is born of a slave is a slave until he receives emancipation from slavery.

2. When therefore, the way of God was manifested to men through heavenly light, the wall before them was brought down by

117 Gal. 4 : 1.3 - 4
118 I Cor. 12 : 11

their reconciliation with God. And because of their reconciliation with Him they became worthy to be brought for the adoption of sons; because they are freed from their servitude they are worthy of the adoption of sons.

3. Baptism for the freedom of life is given in the glorious name of the Trinity. Because it is improper that (children) receive the name of the sons of God when they are slaves of sin; they are first set free from the yoke of servitude of sin and then they become worthy of the adoption of sons that they may receive the inheritance of God in their freedom. It is because of this that those who are without sin, like infants and children, are also brought to baptism.

The gift for them is not meaningless, because they are born in servitude and they are slaves of the sin of the first man which reigned over all mankind by the transgression of the law (of God). But in baptism they receive their liberation and through the adoption of sons their union takes place. Therefore, we baptize infants although they are without sin, that they may be freed from the servitude (of sin) and may become the sons of God.

Section 21. Although Baptism is the source of all graces it is not right to Baptize a second time. There is but one Baptism as the faith of all (christians) prescribe

1. We say: A broken vessel of clay can be fashioned in water so long as it is clay and not baked in fire, but when it is baked in fire it cannot in any way be fashioned again with water; similarly, so long as we are in a mortal nature we will necessarily receive the renewal of immortality, but when we were created anew through baptism, and were given the grace of the Spirit which perfects us more intensely than the heat of any fire which exists (on the earth) we cannot then receive a second renewal as the baked pot also cannot undergo a second fashioning.

2. We do not expect a second baptism in water, also because we hope in one resurrection the symbol of which is represented in baptism through which we become immortals. And we do not require a second renewal.

3. Jesus died once; in the type of his death our baptism is perfected and when we baptize a second time we make him die again; great is the ungodliness of the act!

4. The Hebrews by the cutting of the flesh were circumcising only once, and this is the type of "the circumcision not made with hands."[119]

5. Again, only once we are born into the world through a woman.

6. Therefore, according to these examples, only once we need to be born into the mysterious world of Christianity. A man who is born cannot "return to the womb of his mother to be born again."[120] Even if all his members are enfeebled and are to be formed again in the womb as from the beginning the cure of the diseases of the body is planned through the art of healing. Similarly, it is not possible for a man to go into the 'womb' of water again. Even if his soul is enfeebled by the filth of sin and is in need of everything for the first health which he received through baptism, he has as remedy the mysteries of Christianity, namely penance, washing with tears, and the like through which the remission of sins is promised to all who believe.

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119 Col. 2: 11
120 John 3: 4

PART II

A STUDY
Chapter 1

CONCEPT OF BAPTISM

SECTIONS 1-4[1]

The first four Sections of the Chapter on Baptism of Timothy II deal with the general points. In Section One he probably quotes a passage from the writings of Bar Hebraeus[2] on Baptism who on his part reproduces a passage from Dionysius the Areopagite.[3]

Timothy says that the perfection(*šumlaya*) that is conferred through baptism is intimacy (*baiiayuia*) with God. The term *sumlaya*[4] means perfection or sanctification. It is formed from the verb *mla*, to fill, complete, accomplish, to perfect, finish, etc. In the Old Testament, the term *šumlaya* is used in the sense of consecration, and completion. In the Ecclesiastical literature it can signify the conferring of the priesthood, administration of the sacraments, completion, sanctification, perfection.

The term *baiiayuia* means, being of the same household, collectively, the household. Hence it can mean relationship, friendship, intimacy, familiarity, ownership, likeness, affinity. The word *baiayua* reminds of the expression, "fellow citizens with God's people and members of God's household," (*bnai baiie d'alaha*) used by St. Paul in Eph. 2:19-3:6, and the concept of adoption of sons. According to Timothy baptism makes one a member of the household of God and grants friendship with God.

According to Timothy to attain familiarity and friendship with God conversion from impure life and passions of the flesh is necessary. This may be a reference to the preparation that is required of adults or sinners who approach for baptism. The examples of Uzziah the king,[5] Korah,[6] and Nadab and Abihu[7] who were punished

by God for approaching holy things without the requisite holiness point to the preparation that is required of the one who is to be admitted to a holy celebration.

In Section 2 Timothy mentions the following three names of baptism, namely *'mada* and *ma'modiia, manuhranuia,* and *maulada.* Here also Timothy, probably, quotes from Bar Hebraeus.[8]

The first name *'mada* and *ma'modiia*, have the same basic stem, ?*mad* which has the following meaning: to dive, plunge, sink, set; to penetrate; to dip in or under the water, to bathe, to wash; to be baptized.[9] In the New Testament the term is used, literally for the baptism of repentance administered by John the Baptist,[10] for the baptism administered by the disciples of Jesus during the public life,[11] and for the baptism instituted by Christ;[12] metaphorically for the outpouring of the Holy Spirit,[13] and the death of Christ and the sons of Zebedee.[14]

So the term *'mada* or *m'modita*, baptism refers to the external rite of immersion or washing; and it signifies the internal purification which is generally called the remission of sins. In the Syrian tradition, the words "sin-forgiving" is ordinarily used as an epithet of baptism. Timothy speaks of the forgiveness of sins through baptism in various other places.[15]

In the writings of Aphrahat and Ephrem, the remission of sins is considered as an effect of baptism.[16]

Although Timothy admits the forgiveness of sins as an effect of baptism the variant readings in the manuscripts give rise to the question about the intention of the author. In Codex Vatican Syriac 151 the word used is *meitpisane* and it means "willful" and this is remarkable. In Mingana Manuscript the word used is, *meitapsa*, it means "is signified." Codex British Museum Oriental Additional 9378 has the reading *meitapsana*, whose exact meaning is not known. So there is no agreement among the manuscript readings. The passage is found in the *Book of the Lights of the Sanctuary* of Bar Hebraeus[17] and the reading is *meitapsa*, "is signified" as in

Mingana. If we take this as the original reading the translation will be, "washing away of the stains of sin is signified." The grammatical structure of the sentence also may require this reading. But Timothy could have added or omitted words or sentences from the quotations in order to agree with his views; so we cannot simply follow the reading found in Bar Hebraeus. So we are not sure about the word in the original. Therefore it leaves open the question whether Timothy understands by the term "sin" only "personal sin" or "the state of sin."

The metaphorical use of the term baptism referring to the outpouring of the Spirit refers to the proper Christian use of the term with its emphasis on the baptism of the Spirit. In Timothy's writings on Baptism we find the emphasis on the baptism of the Spirit in connection with his reflections on the Holy Oil.[18] In the Nestorian stone monument of Si-Ngan-Fou in China, baptism is defined as the baptism of the Spirit and water.[19] Here, the expression baptism of water and the Spirit indicate the use of the term baptism in its proper Christian sense with its emphasis on the baptism of the Spirit.

The second name of baptism mentioned by Timothy is *manhuranuia*, which means enlightenment. The term derives from the stem *nhar* which has the following meaning: to be light, give light; to be lighted; metaphorically to be enlightened. In the New Testament, *manhuranuta* and other words are often used in the metaphorical sense of being enlightened at the time of conversion to Christian knowledge and belief as in 2 Cor 4:4-6 where St. Paul speaks of "God who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." In Eph 5:8f he exhorts the Ephesians as follows: "For once you were darkness, but now in the Lord you are light. Live as children of light for the fruit of the light is found in all that is good and right and true." This part ends with the following verses in Eph 5:14: "Sleeper, awake! Rise from the dead, and Christ will shine on you." This may be a piece of a baptismal hymn. The theme of rising from the dead is

probably to link baptism with the death and resurrection of Christ. The prayer that "Christ may shine on you" is closely associated with the idea of enlightenment. The following words of Hebrews 6:4ff, with the phrase, "those who have once been enlightened" is likely a reference to the grace that had been conferred through baptism, "For it is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, since on their own they are crucifying again the Son of God and are holding him up to contempt." Similarly Heb 10:32 also may be a reference to baptism: "But recall those earlier days when, after you had been enlightened, you endured a hard struggle with sufferings,..."[20]

In the East Syrian Baptismal Liturgy conversion from sinful life to good life and baptism itself is often associated with the concept of enlightenment. So baptism is called the sign of those who return out of darkness into the knowledge of truth."[21] Many prayers in baptismal liturgy also refer to ideas associated with the theme of light. In the second proclamation by the deacon we read, "(God)... by the light of Christ's advent saved us from the errors of darkness in which we stumbled through the works of the devil who led us away captive... Christ renewed us by the truth of his doctrine and opened unto us the way of light and the path of life..."[22]

Timothy calls baptism enlightenment because "the one who is baptized turns away from the darkness of ignorance and is brought to the enlightenment with the knowledge of God."[23] The words "turns away from the darkness of ignorance and is brought to the enlightenment," reminds us of the ceremony of "turning to the West," the side of setting sun while renouncing Satan, and "turning to the East," the side of the rising sun while making the confession of faith. Emmanuel Bar Sahare refers to such a custom.[24] Similarly, in the rubrics of the present East Syrian Liturgy, it is said that the face of the child should be turned to the East when they are baptized.

The third name of baptism mentioned by Timothy is *maulada* which means to beget, generate, bear, bring forth. The word *maulada* derives from the stem *yld*, which means to beget, generate, bear, bring forth.[25]

The use of the term birth or rebirth in Christian writings on baptism originates from the sayings[26] of Christ where conversion is considered as birth from God, a turning away from sin and becoming like children. Christ in his conversation with Nicodemus speaks of the necessity of being born again or from above in water and Spirit to enter the kingdom of God.[27] Jesus tells him very solemnly, "Amen, Amen I say to you unless a man is born again, he cannot see the kingdom of God."[28] Here the mystery of being born again in water and Spirit is mentioned. Nicodemus was confused about the meaning of the words of Christ who did not explicitly use the word baptism. So he asks, "How can a man be born again when he is old? Can he enter a second time into his mother's womb and be born again?" It maybe noted the Syriac word, *min d'reš* means only 'again' or 'anew',[29] and the Greek word *anothen* means, from 'above,' 'again' and 'anew.' The sense 'anew' "helps to make the obtuseness of Nicodemus a little more intelligible and is considered by Origen and Chrysostom though they lean heavily toward the sense 'from above,' The suggestion that both the sense of 'from above' and 'anew' are meant cannot be proved."[30] The whole discourse is about the conferring of new life, to be born of the Spirit, a birth other than from the flesh, and birth for eternal life. The emphasis on the Spirit refers to the specific character of Christian baptism as different from Jewish baptism which was only baptism of water. The metaphor of birth expresses the real nature of Christian baptism well.

In other parts of the New Testament also we find the use of the metaphor of birth. St. Paul applies the metaphor of rebirth to his work of apostolate as in the letter to Corinthians[31] and to Philemon.[32] He also speaks of "bath of rebirth and renewal by the Holy Spirit."[33] James speaks of "birth by the word of truth."[34] St. Peter speaks of new birth thus, "By his great mercy he has given us a new birth..."[35] He also speaks of being born of the word of God, "You have been

born anew, not of perishable but of imperishable seed, through the living and enduring word of God."[36]

Timothy referring to the words of Christ to Nicodemus speaks of the gift that is conferred through the spiritual rebirth thus: "(It is called by the) third (name, that is birth), because, just as through the first birth from two parents we have (the gift) of simple existence (*nehwe pšitayit*) so through this second (birth) by Spirit and water we have (the gift) of noble existence which is more excellent (than our simple existence)."[37]

He uses the theme of birth to explain the rite of blessing the oil and water by comparing them to the male and female principles in human generation.[38]

In other parts of his work, Timothy refers to the words of Christ to Nicodemus at times to express the idea of *rebirth* in connection with baptism and at other times to emphasize the specific character of baptism as one by the Spirit.[39]

In the East Syrian tradition regarding baptism, the discourse of Our Lord with Nicodemus and the themes connected with it are always given great importance. According to various manuscripts and printed texts of the baptismal liturgy of the East Syrian tradition the Gospel passage that is read during the baptismal service is John 2:23 to 3:9. These include the mention of the miracles worked by Jesus and the conversation with Nicodemus.

The birth by the Spirit is a theme found in many of the early East Syrian writings such as *Odes of Solomon*, *Demonstrations of Aphrahat*, Ephrem and Narsai.[40]

In the third section too Timothy explains some traditional aspects of baptism. The starting for the explanation here is the symbolism of water. As in the previous sections here also Timothy makes use of the writings of some earlier writers.[41]

Timothy has already spoken of the cleansing effect of baptism in the previous section. Here also he mentions it in the following

words: "(Baptism is) thus (constituted) because water customarily washes and cleanses the dirt of the body better than the other three elements; the Spirit on the other hand is the purifier of the soul's uncleanness through the renunciation of Satan and his works."[42] He adds, "Moreover, by the external action of the washing of bodies in reality (water) makes known the unseen (power) which cleanses us from death and sin, and satanic corruption."[43] So according to Timothy, water externally washes and the Spirit internally purifies. The reference to "the renunciation of Satan and his works" is interesting. It is difficult to say whether Timothy is referring here to an actual rite of renunciation of Satan or to the symbolic expression which is implied in Baptism. Timothy speaks of a rite of renunciation of Satan in section 17.[44] However, it is to be noted that the words,"...the Spirit ... through the renunciation of Satan...." is as such found in Bar Hebraeus who speak in the context of a baptismal ritual which traditionally has the rite of renunciation of Satan.

Timothy mentions another important aspect of baptism in connection with the symbolism of water, namely that of new creation and new life. For understanding these two concepts we must base our observation in the context of the two narrations of creation in the first and second chapter of the *Book of Genesis*. The technical term for creation in Syriac is *bara*, and it means to "create." In Hebrew *bara* probably has the original meaning "to divide," "to separate."[45] It means God's creative activity in a wide sense, including the creation of human life and God's abiding concern for men. But there is another word too in the book of Genesis to describe the creation of man, namely 'ÐYÐ which means form, fashion, mould, etc. It properly refers to the activity of the potter in the making of a bowl.[46]

Timothy refers to the creation account of Gen.1:1ff, and to Gen. 2:7 in Section 3. By referring to the fashioning of man from the dust of the ground in Gen 2:7, and to Jer. 18:1ff where Israel is compared to a bowl of clay in the hands of the potter who remakes a bowl which was spoiled. Timothy may be intending to say that baptism is

a "refashioning" of the fallen man through the water of baptism. Then he refers also to the creation at the command of God:" Furthermore, (water is the matter of baptism) because by its nature it has (the power) to breed life as (it had) in the beginning at the command of God."[47] As the primeval waters brought forth life at the command of God, the waters of baptism give men new life at the command of God.

In East Syrian tradition the theme of creation in connection with the effects of baptism can be found also in *Odes of Solomon* and other East Syrian writings.[48] In the baptismal liturgy there are many references to the theme of creation, restoration, and new life. In the first proclamation by the deacon we read, "Christ who gave to the apostles the holy sacrament of baptism for the return of mankind.... He renews our frame, pardons our sins and raises us from the fall. We supplicate with them (i.e. the candidates of baptism)...to make them fit to become incorruptible creations after the likeness of Christ..."[49]

In connection with the symbolism of water Timothy refers also to the concept of baptism as death and resurrection with Christ. "...and (it is used also) because a type of death and resurrection can be delineated in it, in that the immersion in (water) typifies death and coming out of it symbolizes resurrection."[50]

The fourth section in which Timothy mentions eight kinds of baptism is probably a quotation from Bar Hebraeus.[51] The enumeration is not a complete list of the kinds of baptism. They are meant only as certain instances which have similarity with Christian baptism, and which throw some light on the purifying and sanctifying aspect of baptism.

Other enumerations also are found in the East Syrian tradition. Theodore Bar Koni mentions four kinds of baptism.[52] 'Abdiso says there are five kinds of baptism, and then mentions two more kinds of baptism.[53] In the *Exposition of Nicene Creed* [54] six kinds of baptism are mentioned. W. de Vries refers to various East Syrian

authors who mention different kinds of baptism.[55]

Although in Section 4 Timothy is probably quoting from Bar Hebraeus as a Nestorian he omits the reference to "the theologian" who is Gregory Nazianzen who is held in high esteem in the Greek Church and is called "the Theologian" and is placed in the level of St. John the Evangelist who is also called "the Theologian."

From the first four Sections of Timothy's treatise "On Baptism" we get a general view of his concept of baptism. The effect of baptism is intimacy with God. His explanation of the three names of baptism i.e. baptism, enlightenment and birth indicate the positive and negative effects of baptism. His reflections on the symbolism of water brought forward some aspects of baptism like purification, new creation, new life, death and resurrection, etc., which were already implied in the three names of baptism. The various kinds of baptism mentioned in Section Four throw light on the purifying and sanctifying effects of baptism.

Chapter 2

THE CONSTITUENT ELEMENTS OF BAPTISM

SECTIONS 5-6[56]

Timothy mentions synthetically the constituent elements of baptism in the following words: "Just as in the case of the living Mysteries of the Body and Blood (the essential parts are) bread, wine, altar, priest and priestly prayers so too in the case of holy baptism they are water, oil, priest and priestly prayers; without their being joined together (baptism) is simply not effected. These are perfected with the seal of the holy signing which is (in) the name of the Father and of the Son and of the Holy Spirit whereby the holy Christian people is distinguished from other peoples."[57]

It is obvious that in the enumeration of the constituent elements of baptism Timothy does not make a distinction of matter and form.

Although at times he uses the term matter for water, the use is only a generic one. It is somewhat exceptional that in the East Syrian tradition 'Abdišo influenced by his readings uses the term "matter and form" for water and the Trinitarian formula.[58] Timothy bearing in mind only the regular administration of baptism does not feel the need to enter into the question whether all the elements of baptism are necessary for validity or permissibility.

a. Water

The water is the first among the constituent elements of baptism mentioned by Timothy.[59] Timothy states that the matter of baptism is water, because Our Lord said: "Unless a man is born of water and Spirit he cannot enter the kingdom."[60] Further he says that the matter of baptism was not determined by the Apostles because no other matter was more convenient for baptism than water.[61] He has already spoken of the various symbolisms of water for expressing the meaning of baptism, such as purification, new creation, new life, death and resurrection.[62] In his explanation on certain elements of baptismal ritual Timothy speaks of the rites connected with the blessing of water and its significance.[63]

b. Oil

The oil is second among the constituent elements of baptism mentioned by Timothy. Although Christian baptism of water and the Spirit for the remission of sins and for sanctification is expressed in the ceremony of immersion into water, the distinguishing character of Christian baptism, namely that "of the Spirit" is expressed through some special ceremonies. The use of the holy oil in baptism from an early date has been specially related to the ritual expression of the conferring of the Holy Spirit. Timothy, taking into account the close relation between the Holy Spirit and the many instances of anointing in the Scripture and following tradition, considers the Holy oil as the figure of the Holy Spirit and reckons it as an essential element for the ritual expression of baptism of water and the Spirit.[64]

Timothy approaches the subjects related to the oil in various ways. After commenting on the meaning of blessing the oil newly he explains the symbolism of the Holy Oil kept in the churches,[65] stresses its apostolic tradition[66] and indicates the reasons for using the olive oil.[67] Then in Section 19, probably quoting a passage from the Anonymous[68] explains why all signings are made from the same horn of oil.[69]

c. The Priest and His Prayers

At the end of the enumeration of the essential elements in the administration of baptism in section 6 of his treatise on Baptism, Timothy refers to the priest and the priestly prayers.

By including the office of the priest among the essential elements Timothy emphasizes the fact that the administration of baptism belongs to the ministry which is proper to a bishop or a priest. The attitude is fairly general in all Eastern Christian communities. The priest performs the services of the holy mysteries through which divine grace is transmitted to the recipients, and is therefore the mediator of grace. Also in the East, theologians and churchmen often have made it clear that this principle is not absolute in the sense that it would never leave room for a wider interpretation. In fact there are writings in the East Syrian tradition which speak of the baptism administered by the deacons in case of necessity and similar cases.[70] But when dealing with baptism our author mainly intending the regular administration of baptism, apparently does not feel the need to reflect upon the detailed interpretations that must have been known to him. He only states the general principle, and he does it in a way which in his Church was entirely traditional.

With regard to the administration of baptism being a priestly office Timothy expresses himself in about the same way as St. Ephrem had done. St. Ephrem describing the baptism of Christ in Jordan says that John the Baptist was the link transmitting the priesthood of Old Testament to New Testament. In the baptism of Christ John was fulfilling the office of priesthood.[71] So by including

the office of the priest as an essential element of baptism Timothy mentions a traditional doctrine that the administration of baptism is a priestly office.

In the Liturgy of the East Syrian Church there are several instances where the principle of the priestly function is expressed more elaborately. So in the Ordination service of the East Syrian rite it is said that the priest receives through Ordination the power to offer the sacrifice and to administer baptism. In the prayer of imposition of hands for the Ordination to priesthood we read, "...elect them with a holy election by the descent of the Holy Ghost, give them word of truth in the opening of their mouth, and choose them to the priesthood, O Lord, the Mighty God, that they may lay their hands upon the sick that they may be healed; and may minister at Thy altar, with a pure heart and upright conscience, offering unto Thee oblations of prayer and sacrifices of thanksgiving in Thy holy Church, and consecrating through the power of Thy gift, the sin-forgiving bosom of mystical birth towards such shall be called by Thy grace to the communion of the adoption of Thy Majesty..."[72]

The power to offer sacrifice and to consecrate the matter i.e. the oil and the water for the administration of baptism is called two talents[73] which are conferred at the Ordination to the priesthood. In the rubrics of the Ordination service we read: "The kneeling of the presbyter on both knees shows, that he has received two talents, and his hands outstretched above his eyes is intended to denote that he has received permission, authority, and grace to invoke the Spirit and to bless, to beget the sons of the Spirit, and to feed them with spiritual food."[74] Here the administration of baptism indicated by the words "to beget the sons of Spirit" is considered as a priestly office just as the offering of the Eucharistic sacrifice is a priestly office.

Again in the traditional baptismal ritual itself the priestly function is stressed in several places. In the prayer at the beginning of the anaphora the priest prays for himself thus: "Our righteous God...

make me a worthy channel of this ministry, me whom Thou appointed a minister to administer Thy Gift."[75]

In the same way, in connection with the explanation of a ceremony of the baptismal ritual Timothy refers to the priest and to the priestly mediation thus: "...and when he (i.e. the priest) traces the sign, the image of the Holy Being... he says, "is signed" and not, "I sign", which teaches that the sign is not of the priest but of his Lord, he is but a mediator who has been chosen by grace to minister."[76]

Therefore when we try to understand what Timothy means with "priestly prayers' as being of the essence of baptism, we may safely understand that he refers to all the words and actions performed by the priest in the administration of baptism. In a general way they are: the imposition of hands and the signing at the beginning of the baptismal ceremony, blessing of the oil and the water, pre-baptismal anointing, baptismal washing accompanied by the imposition of hands and the recitation of the Trinitarian formula, and the post-baptismal imposition of hands and the signing.

d. The Seal

After enumerating the essential elements in the administration of baptism Timothy mentions the seal as the perfecting element of the rites of baptism: "These are perfected with the seal of the holy sign, which is the Name of the Father and of the Son and of the Holy Spirit, with which the holy Christian people is distinguished from other peoples."[77] With these words Timothy refers to the biblical concept of the seal as the Name of the Divinity, which stands in the background of the concept of the sign of the Cross.

The concept of the seal of the holy sign is found in certain O.T. passages. In Ezek. 9:4-6 we read: "Go through the city, through Jerusalem, and put a mark on the foreheads of those who sigh and groan over all the abominations that are committed in it... To the others he said in my hearing, pass through the city after him and kill; your eye shall not spare...but touch no one who has the mark."[78]

According to Rabbinic explanations current about the beginning of the Christian era the numerical value of *tav* represented the name of God. The vision of Ezekiel alludes to the protection of the Israelites from divine destruction by means of a mark with the blood of the paschal lamb sprinkled on the door posts.[79]

According to Timothy the term seal is some times applied to certain objects which have engravings on them.[80] The ephod and the breast piece of the high priest are set with precious stones engraved with the names of the twelve tribes of Israel; this work is compared to the engraving seal.[81] Besides the gold plate worn on the forehead of the high priest bore the inscription "holy to the Lord" showing the dedication to the Lord. This object is also considered as having resemblance to a seal.

Christianity inherited the biblical concept of the seal and seal of His name and adapted it to Christ, to the Holy Spirit, and to the Trinity. During the triumphal entry of Jesus into Jerusalem the crowd was shouting "Blessed is the one who comes in the name of the Lord!"[82] James in the council of Jerusalem mentions the importance of the Name: "Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name... I will rebuild the dwelling of David...and will set it up, so that all other peoples may seek the Lord, even all the gentiles over whom my name has been called."[83] Peter heals the crippled beggar invoking the name of Jesus of Nazareth: "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk."[84] The high priest together with the Sadducees forbids the use of the name of Jesus: "Then they ordered them not to speak in the name of Jesus."[85] In the commissioning of the Disciples Jesus orders to baptize in the name of the three persons of the Trinity: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit..."[86] According to the book of Revelation the name of God will be on the foreheads of the servants of God: "And his name will be on their foreheads."[87]

St. Paul uses the image of seal to describe the transformation brought about by baptism.[88] "And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption."[89] "In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory."[90] "But it is God who establishes us with you in Christ and has anointed us, by putting his seal on us and giving us his Spirit in our hearts as a first installment."[91]

The sign *Ṫaw* of Ez. 9:4-6, also got a new interpretation in Christian tradition. The Hebrew *Ṫaw* in its archaic form was written in the form of a cross. X or+. According to B. Bagatti in the Greek milieu the Hebrew letter Ṫaw came to be understood as the first letter of the Greek word ÷ χριστοζ or the sign of Christ, the cross; so the seal came to be associated with the cross."[92]

The concept of sealing with the name of Divinity is clearly expressed in some early writings. Narsai in his homilies on baptism often speaks of the seal of the name of the Divinity: "To them (i.e. priests) He gave the signet of the Name of the incomprehensible Divinity that they might be stamping men with the Holy Name. The stamp of His Name they lay upon his flock continually; and with the Trinity men are signing men."[93]

The concept of the seal of the Name is found in many other places in Timothy's writings. So in Section 13, he says, "Whoever receives baptism after the example of Christ and receives His Divine seal (*?ab 'a*), that is of the Father, the Son and the Spirit." Similarly, he says, "And he (i. e. the priest) traces the sign, the image of the Holy Being upon his forehead."[94] This remarkable emphasis on the biblical concept of the seal of the Name is to be taken in a real sense. Of course, the seal is always performed in the form of the cross.

Terminology[95]

Timothy uses various terms to convey the ideas related to the concept of seal, like the following: *tab'a*, a seal, signet, the gem of a signet, the sealing instrument; a sealing or being sealed, signature, the seal impression. Timothy uses the term *tab'a*, seal as referring to the sealing instrument and to the seal impression.[96]

Another term which is more frequently used is *rušma,* sign, which is formed from the stem *ršem,* to engrave. *ršem,* the verb has the following meaning: to grave, engrave, inscribe, e.g. on the rock; to draw, delineate, trace, e.g. the plan of a building, to represent, denote, indicate; to assign, appoint, ordain; entitle, call; to sign, to trace or make a sign in the form of a cross on a person or an object by passing the hand or a cross over them or by touching them. *Rušma*, the substantive, has the meaning, sign, mark, indication, etc.

Timothy uses the word *rušma*, sign, to refer to various ceremonies in which the gesture of making the sign of the cross or associated ceremonies like anointing or imposition of hand is involved. So he speaks of various signings of baptism in his treatise on the Eucharist,[97] and the treatise on Baptism.[98]

Another word used by Timothy to express the idea of seal is *haima*, seal, which is formed from the verb *hiem*, to seal. *Hiem,* the verb has various meanings: to seal, set a seal upon, to attest, confirm, sign, ratify, determine; with the word cross, expressed or understood, it may mean, to draw the sign of the cross, to sign with the cross; to make the sign of the cross over persons or things to finish or to conclude a prayer; to close, seal, stop up. *Haima,* substantive, a seal, signet ring, the instrument of sealing; a seal, the seal impression; token or sign. *Huiama*, substantive, the end, conclusion, the conclusion of an office, obsignation or concluding hymns or prayers or blessings.

Timothy uses the word *hiem* and its other forms for ceremonies in which the gesture of making the sign of the cross or associated ceremonies like the anointing or so is involved. So he says that the

apostles blessed the holy oil and handed it down to be a sign (*aia*) and seal (*haima*) of adoption of sons.[99] In connection with the post-baptismal signing the word *hiem* and its other forms are found in a few places. "The last signing is made with the thumb for the confirmation (*šurara*) and for the conclusion (*Huiama*) of the power of the service."[100]Then in Section 19, the third signing is called "the final conclusion" (*huiama ahraya*). In the same Section 19 in the sentence, "from one horn one signs, anoints, and seals (*mhaime*)," the word seals will be referring to the post baptismal signing.

The following words also are found in a few instances to express ideas related to the seal: *aia.* a sign, mark, pledge, token, etc.;[101]*šud'a*, a sign, mark, indication, signification, a narration.[102]

Chapter 3

TIMOTHY'S REFLECTIONS ON CERTAIN ELEMENTS OF BAPTISMAL LITURGY

SECTIONS 7-19[103]

Timothy refers to various elements of the baptismal liturgy in Sections 7-19 of his treatise on baptism.[104] It is to be noted that he does not give a continuous and methodical description of the baptismal ritual. It was not his intention to do so. He was not writing for instructing the catechumens who did not know the rite, but for Christians who could very well understand the ritual practices he was referring to. As a matter of fact, it is difficult to see how the ritual elements he mentions figured in the Order which was known to him. For on the one hand, he does not indicate clearly enough the mutual relation of the various ceremonies to which he refers, and on the other hand, the ceremonies do not correspond fully with the traditional order of the baptismal rite. So in the following pages we will not try to reconstruct Timothy's Order of Baptism; this would be beyond the scope of our study. My only intention is to put together in an order the ritual elements to which our author refers. We will

make use of the few indications which our author gives regarding the sequence of the ritual elements; these indications are not sufficient to assign the various ritual elements their proper places in the baptismal ritual. So we will make use of the early and later Syrian writings and traditional East Syrian baptismal Order when it corresponds to his description.[105]

The following schematic presentation will give a general view of the ritual elements of Baptism mentioned by Timothy in various places:

A. Renunciation of Satan and connected rites[106] including the first signing[107]

B. The blessing of the oil and the water[108]

C. The anointing before baptismal washing[109]

D. The Baptismal washing;[110] the beautiful garments cast on the members of the baptized;[111] the adornments of the baptizing priest[112]

E. The third signing[113]

F. The Eucharistic Communion[114]

A. RENUNCIATION OF SATAN AND CONNECTED RITES INCLUDING THE FIRST SIGNING

In section 17 Timothy mentions a group of ceremonies most of which do not figure in the traditional baptismal ritual meant for the baptism of the infants. They are the renunciation of Satan, the oath of allegiance to Christ, the confession of faith, the signing on the forehead, exorcism, the sponsor vouching for the candidate and the writing of the names in the archives.

a. Renunciation of Satan

The renunciation of Satan is not the first element mentioned in Section 17, but Timothy indicates that it had its place at the very beginning of the service: "When the candidate of baptism first approaches, the priest makes him renounce the evil one, his angels, his service, the errors, and the novelties which his disciples have brought into the church."[115]

b. Oath of Allegiance to Christ

According to the description of Timothy in Section 17 of the Chapter "On Baptism" and the regular sequence in the ritual of all other churches, after the ceremony of renunciation, the candidate makes the oath of allegiance to the Lord: "And he professes that he will not again bring himself under the (evil one's) subjection, and that he will not receive on himself the yoke of his snares, and that he will dedicate himself to the Lord by whom the priest has been sent as an ambassador to perform this."

c. Confession of Faith

"After, (the renunciation of Satan, the priest) teaches him to acknowledge and profess the faith in the unity of the divine nature and in the Trinity of persons and in the 'Union' which has taken place for (our) salvation.

d. Signing on the Forehead

And when the priest traces the sign, the image of the Holy Godhead, upon (the candidate's) forehead, showing that the sheep which erred has returned to the masters, and is signed with their seal, he says: 'N. is signed,' and not, 'I sign,' which indicates that the sign is not of the priest but of his Lord and that he is a mediator who is elected by His mercy to serve."[116]

Timothy's description of renunciation of Satan and connected rites corresponds to the description of these rites in the homilies of Narsai on Baptism,[117] and of Theodore of Mopsuestia.[118] However, the fact that Timothy mentions these rites raises many questions regarding the East Syrian baptismal practice. Timothy wrote centuries after the reform of the baptismal ritual which is said to have resulted in the present baptismal ritual. This ritual does not contain the rites of renunciation of Satan and confession of faith..

Actually there are other East Syrian writings in which mention is made of these elements in the baptism of adults, but these writings belong to the period before the reform. A.Raes states that Emmanual

bar Sahare refers to the rites of renunciation of Satan and the confession of the faith.[119] Another early mention, at least of the *renunciation of Satan.*, is found in the Anonymous, when the author says, "the first prayer of the imposition of hands recited over the catechumens teaches the renunciation of Satan."[120] Timothy's is a more detailed statement.

e. Exorcism

Another interesting ritual element which Timothy refers is exorcism. Although he mentions the terms exorcists (*maumiane*) and exorcism (*maumianuta*) in the rest of the Section, exorcism as such, namely a ceremony which consists of a command made in the name of God to the devil to go out of a person is not mentioned explicitly. Renunciation of Satan as such cannot be considered as an exorcism in the proper sense. Similarly the ritual of stripping the clothes showing "the labour and the toil among the captives" does not constitute an exorcism, although it is closely connected with it in the Catechetical Homilies of Theodore[121] and in Narsai.[122] However, on the strength of the terms used by Timothy, W. de Vries opines that Timothy II refers to the practice of exorcism.[123]

f. The Sponsors

In section 17, Timothy mentions certain points regarding the role of the sponsors (*'raba*) in baptism and he describes it as follows: "The (term) sponsor (*'raba*) is derived from the noun pledge (*'rbuta*). The sponsors are those who vouch for their friends before those who demand tribute or other things from them. As Bar Sira said, 'my son, if you have become a surety for your neighbour you have handed yourselves to all trials.'[124] Here also the sponsors make themselves responsible to the priest for those who receive baptism that (the candidates) will be without blemish in their services and in all their conduct."[125] Later on, in the same section, after describing the rites of renunciation of Satan and confession of faith, he adds, "the sponsor testifies to all these things and makes himself responsible to keep it with care."[126] Timothy thus stresses the grave responsibility

of the sponsor in baptism, namely to bear witness to the sincerity and the preparation of the candidate and to take up the responsibility to guide him to lead a good Christian life.

In his Homilies Narsai speaks of the sponsor as the one who presents the candidate to the priest, testifies about his good conduct and takes the responsibility to guide him in the Christian way of life.[127]

At a later date, Emmanuel Bar Sahare speaks of the role of the sponsor in presenting the candidates to the priest.[128] The Anonymous also mentions the role of the Sponsor[129] and his observations are as such found in Timothy.

g. Inscription of the Names in the Register

Another ceremony which Timothy mentions is the inscription of the name of the candidate in the register: "Afterwards the priest writes (the name of the candidate in the register) as heir and son of the kingdom and places it in the archives of the earth symbolically; for in truth he is inscribed in the archives of the spiritual books in heaven."[130]

The author states that the priest does the inscription of the names "afterwards." According to the sequence of his description this is after the pre-baptismal anointing, but before the actual immersion.[131]

Narsai also has mentioned a ceremony of inscribing the name in a similar context and Timothy uses the same expressions.[132]

Emmanuel Bar Sahare[133] and Anonymous[134] mention the inscription of the names in connection with the beginning of the catechumenate, and this may have been the original practice.

In the East Syrian baptismal liturgy as we know it the ritual of inscription of name has not been preserved, neither at the beginning of the service nor at a later moment.

h. The First Signing

Timothy refers to a ceremony called the first signing in Sections 16 and 19 of the treatise on baptism,[135] and in section 16 of the

treatise on the Eucharist.[136] Then, there is mention of a signing performed at the beginning of the baptismal rite in connection with the rites of renunciation of Satan and confession of faith in Section 17;[137] but he does not indicate the relation of this ceremony with the first signing. But it is only reasonable to think that he is referring to the same ceremony of signing at the beginning of the administration of baptism. Moreover scholars like W. de Vries practically follow the opinion that in all the above mentioned places the author is referring to the same group of ceremonies.[138] In Section 16 of the treatise on baptism Timothy describes the first signing as a ceremony which consists of making the sign of the cross on the forehead with the forefinger from below upwards. Then in section 16 of the treatise on the Eucharist he makes us understand that the formula, "N. is signed" accompanies the signing.[139]

As to the use of oil in the first signing, there is no indication in Timothy's work other than the words, "from one horn one signs, anoints and seals,"[140] in which the word "signs" may be referring to the first signing.

Many manuscripts of the East Syrian baptismal ritual mention that the first signing is performed with the oil of anointing or the oil of the horn.[141] According to the conclusion of a study on the East Syrian baptism by J. Kariappuram[142] the first signing is traditionally performed with the oil. His proof is to an extent based on the identification of the various terms like the oil of anointing, the grace of baptism, the oil of the horn, the oil of baptism, the holy oil, and the horn of anointing, with the holy oil of the horn kept in the churches. G. Diettrich hesitated to identify the term, "the grace of baptism" with the oil; he was inclined to think that "originally" the first signing was performed without the oil.[143] Theodore of Mopsuestia speaks of a signing on the forehead with the oil. Narsai also mentions a signing and Timothy's description is very similar to that of Narsai. Commentators like Emmanuel Bar Sahare[144] and the Anonymous[145] speak of the use of oil in the first signing.

The title of Section 16 "On Baptism," refers to the rubrics of making the first signing: "Concerning the manner of performing the signings and the reason (for making) the first signing on the forehead from below upwards with the forefinger,..." Timothy explains the meaning of this ceremony.

"It is therefore proper to understand that the head is superior to all the members of the body because of the location of the lofty internal and external senses in it, and because perception is transmitted to the rational soul through any one of them, and so the forehead is a very important part in the head. Because of this we receive the first and the last signing on it, whereby we understand the loftiness and the great value of the gift which we receive through the sign of baptism."

"Moreover, the signing on the forehead shows that Satan has no more power over the candidate, from now on the property of Christ, and that the seal of Christ on the forehead is a sign of protection against the devil and of dedication to Christ: 'Therefore, the labourer of the kingdom also receives a seal on his hand or on one of his limbs, that it may be known which king he serves and of what kind his service is; and by (seeing) this he is honoured by the members of the household of the kingdom, and is known by the enemies of the kingdom. In a similar way, the labourers of the kingdom of Christ receive sacramentally the holy sign on an important part (of the body) namely, the forehead which is more honourable than and superior to all other members of the body. In this (sign) we are accustomed to meet in each other the faithful sign of confidence in God. Now we look at God with confidence when we show him also His Son's seal, with the help of which "the members of the household" of Christ and the labourers of his kingdom are known."[146]

Timothy adds that the sign is also a protection from Satan: "Moreover, we are marked on the forehead in order that we may get courage against the devils. When they see from a distance this holy sign of Christ by whom they were conquered and that we bear on our face (his sign) they flee away from us (and) do not approach

us. On account of this we are protected from their wickedness and harms."[147]

It is true that Timothy does not explicitly mention that the first signing was closely connected with the ceremony of renunciation of Satan. It is also true that he is commenting on the baptismal liturgy meant for infants. He refers here to the rubric of tracing the sign of the cross with the forefingers, a custom which is observed when infants are baptized.[148]However the explanation which he gives to the first signing, which has been preserved in the present East Syrian baptismal ritual, is in keeping with the foreswearing of Satan as practiced in the baptism of adults. In section 19, Timothy adds some more explanations to the three signings. Section 19 as a whole is almost entirely a quotation from the Anonymous. The title of the Section, "Other observations on the signings" indicate that Timothy refers here to another way of conceiving the ceremonies of signing in baptism. It is in fact the typological explanation which some other writers, like the Anonymous follow while explaining the meaning of the rites of baptism. So with the help of the words of the Anonymous[149] Timothy compares the first signing to the renunciation which Abraham made of the gods of his ancestors when he, after the covenant with God, left his father's house. As the covenant of Abraham is the sign of renunciation of his land and all that represented, and his dedication to the One God, so the first signing shows renunciation of the past way of life and the dedication of the candidate of baptism to the service of God.

In the present baptismal liturgy the meaning of the first signing is not very clear. The rite of renunciation of Satan and connected rites are absent. The usual prayer of imposition of hands, *eštamli*[150] preceding the first signing has no clear implications of casting away of or renouncing the Satan.

However, it is remarkable to see that the prayer of imposition of hands, *basmak malka haya,* "In Your Name, Living King," preceding the first signing as indicated by a few manuscripts of the

baptismal liturgy, contain a blessing with implications of renunciation of Satan. We quote here the relevant part from this prayer: "... O Our Lord and our God, we pray to you for these souls who have cast away from their souls every vain error... keep them through your grace from the harms of the evil one and mingle with your holy people, set upon them the good sign (*a?a*) that the enemy may not have power over them.... Yes, Lord God almighty let the right hand of your mercy descend upon this your creation which is from the old Adam, and let your power chase away (*rdap*) the power of the deceitful one from the image of the divinity..."[151]

Kelaita gives the text of the prayer *bašmak malka hayya,*[152] 'In Your Name, Living King;' according to this text this prayer and also the usual prayer of imposition of hands *Eštamli* "the promise of your mercies is fulfilled..", precede the first signing. In Diettrich's *Nestorianische Taufliturgie*,[153] and in codex British Museum add. 7181, the prayer, "In Your Name Living King" is given as an optional prayer. It is interesting to note that in the "Questions on Baptism"[154] this prayer is mentioned as recited in the rites of catechumenate. Emmanuel Bar Sahare, in *Memra on Baptism*,[155] mentions this prayer as preceding the first signing in a celebration of baptismal liturgy meant both for adults and children.

B. The Blessing of the Oil and the Water

In section 7 and 8 of the treatise on Baptism Timothy comments at some length on the rites of blessing the elements of the oil and the water. Traditionally these ceremonies take the place of the Anaphora, namely the part directly connected with the consecration of the elements of bread and wine in the Eucharistic liturgy. Here Timothy draws attention to the liturgical practice that the oil and the water are separately blessed by the recitation of two different prayers and not together as the Eucharistic elements of bread and wine which are consecrated through one Epiclesis.[156]

In section 16 of the Chapter on the Eucharist, in another part of his book, Timothy specifies that on each of the elements, the sign of

the cross is made three times: "The division (of the signings) in baptism... the first signing on the oil, at "the grace" (*taibuie*), the second at the *qanona(canon)*, ".... let this be perfected" (*neutamle mar*), and the third when he signs it (i.e. the oil of the bowl) with the holy oil. (The signings) on the font: first signing at "The grace" (*þaibuie*), the second signing at, "through your grace... O our Creator" (*min þaibuiak abodan*) which is the prayer of consecration, the third, he signs (the font) with the oil of the horn."[157]

a. The Blessing of the Oil

The blessing of the oil which in the traditional East Syrian Order of baptism takes place before the blessing of the water is commented on by Timothy especially in section 8 by referring to the significance of the blessing of the oil by the invocation of the Holy spirit and to the signing of the new oil with the Holy oil of the horn that had been consecrated on an earlier occasion.

Whatever practical reason there may be for consecrating the new oil e. g. the necessity of a large quantity of the oil to anoint the body, Timothy does not mention it. But he explains the blessing of the new oil and the presence of the holy oil that had been consecrated at some other time, by means of a twofold symbolism. He says: "When we consecrate the oil and the water anew the mystery of the generation by father and mother (is newly) symbolized... However, we keep in our churches the old (oil). It delineates for us another mystery which is the handing down of the Holy Spirit from generation to generation..."[158] Timothy apparently refers here, on the one hand, to the horn of the oil which is present in the church from "the apostles" onwards, as a sacramental sign of the continuous presence of the Holy Spirit, and on the other hand to the newly consecrated oil, which is used to perform the sacramental rite by which the ever present power of the Spirit becomes the active element by which that power is communicated.

In the baptismal liturgy also the blessing of the oil is very solemn and meaningful and stands as a parallel to the blessing of the water.

The reflections of Timothy on the meaning of the blessing of the oil is largely inspired by the actual performance of this rite. The first element in the rite of blessing the oil is anthem (*onita*) of the mysteries which refers to the baptism of Christ in Jordan and to the sanctifying aspect of baptism.

"In the river Jordan John baptized the Lamb of God, and as He came out of the water the Holy Spirit of truth, in the form of a dove descended upon the head of Our Saviour after His baptism."[159] The descent of the Holy Spirit on Christ at his Baptism in Jordan is considered in the New Testament writings and by tradition as reference to the spiritual anointing of Our Lord.[160] By referring to this highly significant event at the preparation of the oil, the significance of the actual anointing of those who receive baptism, which makes the power of the Spirit actual, is well expressed.

The second element in the rite of the blessing of the oil is the Epiclesis, the prayer invoking the Holy Spirit for the sanctification of the oil. The following petition is made in this prayer: " Lord, the Creator... the grace from the Holy Spirit... may descend and mingle with this oil, and bestow upon all who shall be anointed therewith the pledge of resurrection from the dead, perfect adoption, salvation from the pangs of sin and joy in the rest of the heaven."[161]

So, the descent of the grace of the Spirit upon the oil is to sanctify it so that by the anointing with it various spiritual gifts may be bestowed on those who receive baptism. As we will see about the prayer of Epiclesis in connection with the blessing of the water, the epiclesis has a twofold aspect: in the first place it is a petition to God to sanctify the material element and in the second place a prayer for the sanctification of all those who are anointed therewith.

The moment of the Epiclesis is further expressed by the signing of the oil with the holy of the horn and by the formula, "Let this oil be signed, and mixed with this holy oil that it may be an incorruptible emblem in sin-forgiving baptism, in the name of the Father..."[162] Timothy also sees the signing of the oil with the Holy Oil as an

expression of the moment of the epiclesis which has already taken place: "(It is also meant) for symbolizing the descent of the grace of the spirit who by his descent sanctifies the (sacramental) generation, and the mystery of our communion and participation in heavenly things. Also the memory of his descent upon the Prince of our salvation in Jordan and upon holy apostles in the upper room in a perceptible manner (is symbolized by it)."[163]

Most of the commentators of the baptismal liturgy also give great significance to the blessing of the oil through the invocation of the divine power. Narsai says: "The three names he casts upon the oil and consecrates it that it may be sanctifying the uncleanness of men by its holiness..."[164]

However, it is remarkable to see that the Anonymous says that the Spirit does not descend on the oil: "The priest prays over the oil, but the Spirit does not descend on it." However, he says that "the priest does not leave it without consecration". He mentions also the customs of signing the oil with the oil of the Horn.[165] So, the significance of the blessing of the oil stressed by Timothy is found being emphasized in the baptismal Liturgy and in tradition.

b. The Symbolism of the Holy Oil

After explaining the meaning of blessing the oil newly, Timothy explains the symbolism of the Holy oil. He attributes to it various symbolic meanings which are found in connection with the subject of anointing in the Scripture, liturgy and in the ecclesiastical writings known to him. Here too he does not try to present a complete picture. He emphasizes its holiness and attributes to it the power to sanctify. He speaks also of its power to strengthen and to heal.

The most important symbolism attributed to the holy oil is that of the symbol of the power of the Holy Spirit. Timothy demonstrates this through various traditionally known Scriptural examples and texts where the operation of the Holy Spirit is closely connected with the anointing in the real or metaphorical sense. So he refers to the anointing of Saul, David and Solomon as kings, who were

consecrated by the Spirit through the anointing with the oil; then he refers to the prophecy of Isaiah 61:1-3 about the anointing of Christ by the Spirit and to Psalms 23: 5, 92:10, and 45: 1-8, where references to anointing are found.[166]

In another place Timothy continues to speak about the power of the Spirit who is conferred through the anointing with the Holy Oil and sanctified those who receive baptism: "Moreover by the power of the Spirit, (the apostles) consecrated this perceptible oil and entrusted (it) to us so that through it, His power might be perceived by us, and through it we might be elevated to behold the invisible power of the Spirit who is joined to it. And therefore, now nothing is further needed for the descent of the Holy Spirit perceptibly as he once descended upon the apostles and through their mediation upon others such as Cornelius and others... We believe this, and confess that we receive him in the baptism of water and oil and we are truly (Trans)formed from mortals into immortals.

"In the holy Scriptures the abundance of the grace (*ḫaibuta*) of the Spirit is usually called a descent. How could it escape the minds of the apostles, who were anointed by the Holy Spirit that they would give up that memory of the gift of the Spirit through the holy oil in this manner, and that they might hand over (the same) in the Church of God... Therefore, whoever reçeives baptism in the mystery of the death of our Lord and is buried with him as a result will receive the Spirit of life;[167] from now onwards he will receive sacramentally a spiritual body[168] which will come out at the resurrection."[169] So the use of Holy oil in baptism shows symbolically the descent of the Holy Spirit who sanctifies the body and soul of man through baptism, and gives the pledge of resurrection from the dead.

The Old Testament knew various kinds of anointing. Through the anointing the kings received a sacred character and mission and became the anointed ones of Yahweh.[170] Often there is also mention of the Spirit in connection with the anointing.[171] The High priest is

anointed and is thereby sanctified that he may serve Yahweh.[172] The prophets also are the anointed ones. Elias received the order to anoint Elisha.[173] So in the Old Testament the anointing is often associated with the consecration to an office through the power of the Spirit of God.

The spiritual anointing of our Lord is often mentioned in the Scriptures. Is. 61: I ff, "The Spirit of the Lord is upon me; because the Lord hath anointed me; he has sent me to bring good news to the poor...." These words are quoted by Christ himself in connection with His mission and spiritual anointing and is found in Luke 4:18. St. Peter in his discourse at the baptism of Cornelius refers also to the anointing of Christ: "... how God anointed Jesus of Nazareth with the Holy Spirit and with power..."[174] The baptism of Christ in Jordan and the descent of the Spirit upon Him is generally considered as an anointing by the Spirit. The oil of gladness of Ps. 45:7 is quoted in Heb. 1: 9 as referring to Christ. Hence, the title of Our Lord, Messiah, the Anointed One; and this is sung during baptismal liturgy.

The passage in I John 2:20-27, "You have an anointing from the Holy One and you know all things..." and in 2Cor 1: 21-22, "Christ who has anointed us, who has also stamped us with His seal and has given us the Spirit as a pledge in our hearts," may be referring to a metaphorical use of the word anointing. One may reckon here with a possibility that in these places already there are allusions to an actual ceremony of anointing.

In the baptismal liturgy, as we saw in connection with the ceremony of blessing of oil, the relation between the spiritual anointing of Christ at His baptism through the Holy Spirit is a specially emphasized theme. It reminds the one who receives baptism of the presence of the Spirit as in the baptism of Christ. Similarly Ps 45:7ff referring to 'the oil of gladness', applied to Christ in Heb 1:9 is sung during the baptismal liturgy.

In the West Syrian baptismal liturgy, the expression 'oil of gladness' is found in the formula of pre-baptismal anointing. It

emphasizes the relation between the anointing of Christ and the anointing of those who receive baptism.[175] The relation of the anointing of kings and priests in Old Testament to the baptismal anointing is also mentioned in the prayer for blessing the oil in the East Syrian baptismal Liturgy: "The holy oil which thou didst give in former times for the ordination for a temporal priesthood and a transitory sovereignty, thou hast committed to the priests of the Church to be a sign and emblem of those who are translated from earthly things to heavenly in an immortal body and an unchanging spirit..."[176] Timothy quoting this prayer says that "this makes us understand clearly that the oil which you gave to the ancients you did not take away from them and gave to us, rather the oil which you gave to the ancients and the one you handed on to us is not the same."[177]

Abidišo, probably alluding to the above quoted words of the prayer for the blessing of the oil says thus: "For the holy book teaches that under the Mosaic Law those who were destined for a figurative priesthood or for transitory sovereignty were to be anointed with the oil of anointing. And in like manner with us, such as are separated to the kingdom of heaven and to the true priesthood must be anointed with this same manifold symbolical anointing in order that they may be truly anointed ones and brethren of Christ..."[178]

The liturgy as well as the commentators by comparing the baptismal anointing to the O. T. anointing of priests and kings insist on the greater holiness of the baptismal anointing which grants the true priesthood and heavenly kingdom through the baptismal anointing. The words of St. Peter referring to the royal priesthood of Christians are worth remembering here.[179]

In the liturgy there are several other places where the sanctifying aspect of the Holy oil is mentioned. In the prayer for blessing the oil it is said: "The oil may be for unction and convey true and perfect sanctification and exalted communion in the kingdom of heaven..."[180]

In the tradition also the sanctifying power of the Holy oil is very much stressed. In Odes of Solomon "the themes of Love,

Knowledge, Truth, Faith, Joy, Hope, Rest, Light, Fruit, Peace, Redemption, Grace and Putting on of Christ...are effects produced in the life of a Christian through the presence of the Holy Spirit in him."[181] According to Didascalia the pre-baptismal anointing with oil confers the Holy Spirit.[182] St. Ephraem also speaks very clearly about significance of the oil in relation to the conferring of the Holy Spirit:

"Amicus est enim oleum Spiritus Sanctus et minister eius
Et tamquam discipulus sequebatur eum.
Per oleum (Spiritus) signavit sacerdotes et unctos.
Spiritus Sanctus per oleum
imprimit signum suum super oves suas,
sicut anulus, qui ceram imprimit sigillum suum.
Etiam sigillum absconditum Spiritus per oleum imprimitur corporibus
quando unguntur in baptismo et fiunt signati in baptismate."[183]

Yohannan bar Zobi says: "The apostles gave us the horn of olive oil, and whosoever is not baptized therewith does not receive the Holy Spirit."[184]

Therefore liturgy and tradition consider the holy oil as the symbol of the power of the Holy Spirit. Timothy follows the tradition when he considers the Holy oil as the symbol of the power of the Holy Spirit and insists on the sanctifying power of the Holy oil. He mentions this in various places.[185] According to Timothy the use of Holy oil in the baptismal rite is meant for expressing the sanctification through the power of the Spirit.

Another symbolism which Timothy attributes to the Holy oil is that of mercy.[186] He says: "...the oil is compared by our Lord to mercy in the story of the wise and the foolish."[187] "For (the wise maidens) took flasks of oil with their lamps."[188] The wise virgins could go with the bridegroom for the marriage feast because they carried with them the oil together with their lamps.[189] "Likewise by means of (the anointing with) the holy oil in holy baptism which is mercifully perfected in us by the one who begins and completes it,

we who have been worthy of rejection through our sins have been received in mercy, and he has mercifully reconciled us with God..."[190] In this context Timothy adds the following words, "and he poured on them wine and oil."[191] This is a phrase taken from the parable of the good Samaritan who took care of the man who fell among the robbers and bandaged his wounds. By referring to these words in Luke 10:34 Timothy draws our attention to the healing power of oil. Moreover Timothy in addition to speaking clearly about the mercy shown by God to men, he hints at the mercy shown by men towards the neighbour.

Similarly he attributes to the Holy oil the symbolism of strengthening also "... As the oil makes the hand slip from the body of the one who is anointed, so all the stratagems of the evil one slip from the body of the one who is anointed with the holy oil. Without the power which we have put on through the oil, it is impossible to conquer the enemy and to defeat the aggressor..."[192] So, here the anointing has the symbolism of strengthening for the fight against Satan.

The oil of the catechumens or the exorcised oil found[193] in many rites for anointing in preparation to baptism which could be distinguished from the Holy oil for sanctification is not found in the East Syrian tradition. According to scholars in many early documents on baptism in other rites also such a distinction is not very clear; the themes of healing, protection, and sanctification, because of their intimate relation, is often attributed to the one and the same oil.[194]

In the various descriptions of the baptismal rite found in the Acts of Thomas, the prayer invoking the grace of God to sanctify the oil of anointing, sometimes refers to the themes of purification and strengthening, and at other times to the sanctifying effect of the anointing.[195]

Similarly, St. Ephrem attributes to the oil the symbolism of purification and strengthening together with that of sanctification:

"Oleum, fons sanationum, inhaeret corpori, fonti morborum. Oleum enim delet delicta, sicut diluvium quod delevit impuros."[196]

About the strengthening power of the oil St. Ephrem says:

"Oleo unctus David cum armis suis dimicavit et humiliavit gigantem qui subjugare volebat Israel."[198]

Similarly, Abdiso also attributes to the oil of anointing the symbolism of sanctification and also strengthening.

So Timothy following tradition considers the holy oil as the symbol of the power of the Spirit who not only sanctifies but also purifies and strengthens. All these intimately connected effects are attributed to the one and the same Holy Oil.

The Terminology

Timothy II makes use of various expressions to designate the oil that is used in the baptismal rite.

mešha 'tiqa, the old oil[199]
mešha qaddiša, the Holy oil[200]
mešha mqadša, the Holy oil.[201] The Holy oil kept in the churches.[202]
mešha dabqarna, the oil of the horn[203]
qarna, the horn[204]
'tiqa, the old (oil)[205]
mešha, the oil[206]
mešha hana, this oil[207]
badta, the new (oil)[208]

The expressions, like the old oil, the oil of the horn, the horn, etc. will be referring to the oil of the horn. The term, the new oil refers to the oil consecrated during the ceremony of baptism. The term holy oil, is applicable to both. In some places we see that it is referring to the oil of the horn.[209] Since the newly consecrated oil is also holy, it is at times, difficult to say whether the reference is to the horn of oil or to the newly consecrated oil.

It seems that in the East Syrian tradition there is no clear and fixed terminology for the oil used on various occasions. So in the formularies of baptism, in the first part, i.e. before the blessing of the new oil we find the following terms connected with the oil:

mešha damšihuta,[210] the oil of anointing.
taibuta da'mada,[211] the grace of baptism.
mešha da'mada the oil of baptism.[212]
mešba dabqarna, the oil of the horn[213]
qarna damšihutha, the horn of anointing[214] *mešha qaddiša*[215], the holy oil

According to the study of J. Kariappuram all these terms refer to the same oil, i.e. the oil of the horn. He comes to this conclusion from the fact that different terms are used in one ceremony and even in one formula, e.g. Kelaita makes use of the term "the oil of the horn" in the rubrics of the first signing; but in the accompanying formula he makes use of the term, "the oil of anointing". So the terms are often interchanged.[216]

However, some earlier scholars have made certain specifications regarding certain terms: J.S. Assemani thought that the Horn of the oil of anointing is meant for anointing the baptized, the church, and the altar, the oil of catechumens, baptismal water, the chalice and the paten.[217] But scholars have already pointed out that the horn of the oil of anointing meant for baptism is not used for consecrating the altar.[218]

J.S. Assemani also thought the horn of the oil of grace (*qarna dmešha dtaibuta*) is meant for anointing the sick.[219] But the passage in the Questions on baptism[220] to which Assemani probably refers does not say anything about the oil of the sick. In fact it indicates that the horn of the oil of grace is not apt for the use in baptism: "(If) one of the elders of the Church mistakes between the horn of the oil of anointing (*qarna d'mesha damsihuta*) and takes with him the horn of grace (*qarna dṭaibuta*) and signs with it the one who receives baptism, the oil, and the Jordan, and later discerns that it is not with

the oil of baptism that he has baptized what should be done? Answer: He shall consecrate the oil and the Jordan again and sign him with the oil of anointing and baptize him again". Here we find that the horn of the oil of anointing is meant for baptism and the horn of the oil of grace is meant for some other purposes. Diettrich thinks that the term "the grace of baptism"[221] does not refer to the oil.[222] But J. Kariappuram, as we mentioned above, considers this as referring to the Horn of the oil kept in the churches.

The newly consecrated oil is to be distinguished by means of the context. The terms like Holy oil, oil of anointing, oil of baptism, etc are mostly applicable also to the newly consecrated oil.

c. The Horn of the Oil

The liturgical custom of preserving the oil among the Nestorians is described by F. F. Irving thus: "Every church must possess its horn of holy oil; the bowl in use being commonly a small glass bottle kept in the baptistery. When a new church is built a small quantity of the sacred oil, so it has already a consecration, is procured from another church.

At the consecration of the church this(i.e. the horn) is placed in the baptistery and blessed (a second time) by the Bishop, with the following prayer and the usual benedictory sign of the Cross: "This oil of unction is signed and sanctified that it may be for a type of incorruption in the absolving baptism, in the name of the Father..."[223]

A comparable blessing of the oil of the horn by the bishop is found also in the rite of consecration of the church in the *Ktaba d' Takse Kumraye*.[224]

However, the *Ktaba d'Takse Kumraye* contains another ritual for blessing the oil of unction by the Bishop probably for conforming to the Western Latin practices.[225]

Although there is the above mentioned episcopal blessing of the Horn of oil, the East Syrians do not often refer to the ceremony of the blessing of the oil during the consecration of the church. On

the other hand, they emphasize the apostolic origin of the horn of the oil. Yohannan bar Zobi narrates a story for describing the apostolic tradition of the horn of the oil.[226]

Emmanuel bar Sahare says that the apostles have transmitted to us this mystery in that horn of the oil in which that mystery of the embalming (h*untsa*) of the body of our Lord is mixed."[227]

'Abdiso speaks of the apostolic tradition of the oil of anointing in the following words: "The oil of unction is an apostolic tradition; for it was consecrated by the Apostle, and from them is handed down in the Church of God until now...Its matter is pure olive oil and the form apostolic blessing."[228] The Anonymous says that John the Baptist received the horn of oil from the prophets of the Old Testament.[229]

Timothy II says that the Horn of the oil is not derived from the prophets of Old Testament but it is the fulfillment of the oil of the Old Testament; he speaks also of the apostolic tradition of the Holy oil and gives the reasons why the apostles handed down the horn of oil.[230]

In the canonical collections it is said that the horn of the oil is received from Addai and Mari.[231] The firm tradition in this respect expresses the great veneration in the East Syrian church towards the oil of the horn, and this is comparable to the veneration in other churches towards the Holy *Myron*, which is to be consecrated only by the bishop or even exclusively by the Patriarch.

d. The Matter of the Holy oil

Although in daily use different oils could be available, Timothy specifies that the olive oil is consecrated for the anointing and signing in baptism and not other oils.[232] For using olive oil in baptism he gives various reasons some of which are based on its natural properties and others based on scripture. So for example olive oil is considered as having the natural property of healing and it is mentioned in Section 13:3. He connects the reason for the use of olive oil to the ascension of Our Lord from the Mount of Olives. He

says: "But it is meant to show the conferring of fourfold gifts of baptism, viz., the forgiveness of debts and sins, the medicine for mortality by immortality, true knowledge through the revelation of the Trinity, (and) our ascent into heaven. The oil of olive has proved to be a mystery which carries and bears these four (gifts) as in an image."[233]

Although in other churches the custom prevailed to blend the olive oil with one or more fragrant substances and is called the *myron* (*Chrisma compositum*), in the East Syrian tradition the use of pure olive oil without being blended with fragrant substances prevailed.

So Yohannan bar Zobi says: "The Apostles gave us the horn of baptism containing the olive oil, and not precious *Chrism* (*myron*) as is used in the Western Church."[234]

'Abdiso emphasizes that the matter of the oil of anointing is pure olive oil."[235]

In the rituals of baptism the *Chrisma compositum* (myron) is not mentioned. Only some formularies which have undergone Western influences mention the use of blended chrism. Besides, the present Chaldaean Pontifical under Latin influence gives a rite for blessing "the oil of anointing" and gives the instruction to blend the oil with balsam.[236]

e. The Blessing of Water

Traditionally the blessing of water takes place after the blessing of oil. Timothy justifies the liturgical practice of blessing the water after blessing the oil by comparing them to the female and male principles in human birth. As the birth from the mother follows the male generative act so the blessing of the water follows the blessing of oil.[237]

Timothy refers to certain ritual elements related to the blessing of the water. The water and the oil are separately blessed by the recitation of two different prayers and not together like the elements of bread and wine in the Eucharist which are consecrated through a single Epiclesis.[238]

As in the case of the blessing of oil, here also Timothy emphasizes very much the significance of the invocation of the Holy Spirit upon the water and the meaning of the signing of the water with the Holy oil to indicate the descent of the Holy Spirit. He says: "And they sign this water with the old oil for the confirmation of the (sacramental) generation although the new oil is good as it is consecrated by the same Spirit who has also sanctified the old oil with which the water is signed. But this is not done at random, because just as in natural birth, we need the Holy and operative Spirit who gives the features, and as after the death and dissolution of every individual mortal being the Holy Spirit is needed for the splendour of the soul, so for symbolizing that Spirit this holy oil is necessary."[239] Here the comparison of the operation of the Holy Spirit in baptism to the creative power of the Spirit in human birth is clear. The words, "after the completion and the moving of all mortals" will be a reference to the sanctification and new life that is conferred in baptism by the Holy Spirit. The reference to the Holy Spirit who gives "the qualities for the splendor of the soul" may also be a reference to the perfect sanctifying effect of baptism.[240]

The Spiritual nature of the rebirth in baptism is further emphasized by Timothy by referring to Jn. 3:6, "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit". He adds, "but it is not necessary that there should be resemblance and similarity in all things". The meaning of these words may be this: although in the natural order a kind will bring forth only its own kind, in baptism , by the power of the Spirit the material element of water can bring forth that which is not of its kind, namely spiritual children. Similar expressions can be found also in Narsai's Homilies on Baptism.[241] So Timothy's reflections on the ceremonies of hallowing the baptismal font puts into relief the mystery of the descent and the operation of the Holy Spirit in baptism.

In the baptismal liturgy ceremonies connected with the blessing of the baptismal font are very significant. According to most of the manuscripts and editions of the East Syrian baptismal liturgy

the following verses from Psalms are sung at the preparation of baptismal font: "The voice of the Lord is upon the waters; the glorious Lord has thundered."[242] The reason for choosing these verses to be sung at the preparation of the baptismal font may be due to its reference to the power of God's voice resounding over the waters. The original meaning of these words from Psalm 29, originally a Canaanite song, is not clear. The verses may be an allusion to the command of God upon cosmic waters which brought forth living things from the primeval waters[243] or merely to thunderbolts whose presence was considered to be an effect of the power of God that was heard at the baptism of Christ in Jordan. So in general, the power of God over the waters is commemorated in connection with the ceremonies of blessing baptismal font.

According to Diettrich, in some manuscripts of the baptismal liturgy the preparation of the baptismal font takes place while singing the anthem *(onita)* of the mysteries[244]. It is an anthem referring to the baptism of Christ in Jordan and to the descent of the Holy Spirit upon Him in Jordan and to the sanctifying aspect of baptism.[245]

Epiclesis, the prayer invoking the Holy Spirit upon the water also expresses the meaning of the ceremony in clear words:"... The Holy Spirit of your glorious essence, he who descended and rested upon our Saviour when He prefigured this baptism, through the visible water, and according to His will, renews our old creation, and in His grace communicates to us an incorruptible pledge. May that same Spirit descend, O Lord, upon this water that it may be efficacious for the help *and* salvation of him who is to be baptized therein".[246] The blessing of the water through the invocation of the Holy Spirit is for sanctifying it so that it may on its part sanctify men.

The baptismal Epiclesis is a parallel to the Eucharistic epiclesis which is a well known element in Christian Liturgy, but especially emphasized in the Oriental churches. It is a powerful and efficacious prayer addressed to God, with a petition to send His power or more specifically His Holy Spirit that He may sanctify the material

elements which in turn may sanctify human beings. Therefore, ritual epiclesis will have always a two fold aspect: In the first place it will be a prayer to God to sanctify the material elements and in the second place it will be a prayer for the sanctification of all those who will receive the sacramental element or to whom it will be administered. In the baptismal epiclesis the petition is "that the Spirit may descend upon the water that it may receive the power, that is, become efficacious for the help and salvation of him who is to be baptized therein." So the reference to the sanctification of the one who receive baptism also form an essential aspect of the baptismal epiclesis.

The commentators of the baptismal liturgy also mention the sanctification of the baptismal water through divine intervention. Narsai says: "With the name of the Divinity, the three Names, the priest consecrates the water that it may suffice to accomplish the cleansing of the defiled."[247]

The Anonymus, says: "*Quod aquam consecrat et Spiritum facit descendere, hoc est: ostendid quod operationes legis non sunt perfectae usque ad baptismum Domini nostri*".[248]

The meaning of Epiclesis is not only expressed by the prayer but also, in a dramatic way by the signing of the water with the Holy oil.[249] So the rites connected with the blessing of the water like the invocation of the Spirit and the signing of the water with the Holy oil expresses the operation of the Holy Spirit in Baptism as a parallel to the descent of the Holy Spirit upon Christ at his baptism. The whole concept of the operation of Holy Spirit in baptism is strengthened by the very important role of Epiclesis in the blessing of the baptismal oil.

C. The Anointing Before the Baptismal Washing

A very important ceremony which in the traditional baptismal ritual takes place after the blessing of the oil and the water is a signing with the oil performed with three fingers on the chest and followed by the anointing of the whole body.[250]

Timothy, immediately after speaking about the blessing of the water and the oil in sections 7 and 8, does not speak about a signing, but goes on to speak about the various issues related to the Holy oil.[251] Then in section 14 he speaks about signing (*rušma*). In other parts of his treatise he speaks of a second signing which is preserved also in the traditional baptismal ritual. In section 16 it is described as a ceremony of making the sign of the cross with three fingers on the chest from above downwards.

In section 19 also he mentions a second signing. Then in another part of his work, namely in section 16 of the treatise on the Eucharist, he says that the second signing is accompanied with the formula, "N, is anointed..."[252]

Timothy's explanations bearing on the meaning of the anointing preceding the baptismal washing is spread over a great part of his treatise on baptism: Sections 7-14, 16 and 19.

Since the second signing is the ceremony in which the anointing with the newly consecrated oil takes place, his reflections on the meaning of the ceremony of blessing the oil and his explanations on the symbolism of the holy oil in sections 9-13 are closely related to the meaning of this ceremony.

When commenting on the ceremony of blessing the oil, Timothy by referring to the moment of Epiclesis emphasizes the significance of the descent of the Holy Spirit upon the oil and the relation of the newly consecrated oil to the ritual expression of the descent of the Holy Spirit upon the persons who receive baptism: "Since our baptism is effected by water and oil it is said that water brings forth(life); and, because of the invisibility of the Spirit, Wisdom has ordained for us this visible oil which by its visibility shall proclaim the invisible power of the Spirit, who perfects the birth. Therefore until the Spirit descends upon the water and the oil, the (old) oil is not mixed with them to make known the mysteries mentioned above."[253] Here the relation between the descent of the Holy Spirit upon the

persons who receive baptism and the newly consecrated oil is clearly expressed.

As we have already explained when speaking about the blessing of the oil and the water, the Epiclesis has a twofold aspect: sanctification of the sacramental elements and the sanctification of persons who receive that sacrament. So here the anointing with the oil consecrated with the invocation of the Holy Spirit is meant for the sanctification of the persons who receive baptism. We have also explained above when speaking about the blessing of the oil that according to Timothy the necessity of blessing the oil newly is to make actual the continuous presence of the Holy Spirit symbolically expressed through the Holy oil of the horn. So here, by the anointing with the newly consecrated oil that power of the Holy Spirit is made present.

We have also seen earlier that Timothy when explaining various aspects of the Holy oil emphasized its importance as the symbol of the power of the Holy Spirit. The emphasis on the sanctifying aspect of the Holy oil refers already to the sanctifying role of the anointing. Then in section 14, Timothy explains the meaning of the sign by referring to several biblical as well as traditional themes thus: "So we are signed to be separated from the community of the non-believers and to be mingled with the community of the believers to 'graze in the meadows'[254] of the Church with those who are signed with this seal ... As the mark which shows that one belong to the household of the Israelite people was the visible sign of the circumcision of the flesh, for without this no Jew could take part in the Passover or anything Jewish according to the will of the Law, so without the hidden sign perfected by the Spirit in the mystery of the circumcision made without hands, by putting off the flesh of sins, namely the circumcision of Christ[255] no one could be of Christ and could be worthy to enjoy the divine mysteries." As is clear from the words of Timothy the necessity and purpose of the rite of signing is to confer the distinguishing mark of Christians which entitles those who have received the sign of baptism to partake the divine mysteries.

In other parts of his treatise also Timothy associates the anointing with the oil with the theme of sign: When the Blessed Apostles were entrusted with the knowledge of divine mysteries and received the breath from the Holy Spirit... they blessed and sanctified this oil by the power of the Spirit to be the sign and seal of adoption of sons.[256]

The reference to the sign, and to the relation between the sign and the circumcision not made with hands is traditionally found in connection with the anointing preceding the baptismal washing. In the East Syrian baptismal liturgy these themes are clearly mentioned in the prayer for blessing the oil.[257]

L.S. Thornton, who sees in the traditional Syrian order of baptism a parallel to the Jewish rites of initiation in which the male proselyte was first circumcised and then baptized, is of the opinion that the anointing replaces circumcision in Christian usage.[258]

The use of the word sign in the baptismal liturgy to apply to the pre-baptismal anointing, as mentioned above, according to some scholars is a link with the anointing ceremony preceding the baptismal washing as found in the ancient Syrian documents.[259]

Then in section 16, the author explains the meaning of the second signing with the help of the rubrics. "Moreover, the second signing is made on the chest from above downwards because we now show forth in mystery the symbol of realities; their perfection is not yet realized in the Church which is the mystery of the heavenly Jerusalem as it has been taught by the Holy Scriptures."[260] So the ritual of making the sign of the cross on the chest conveys the idea that the mystery, symbolically expressed in the ceremony of the anointing preceding the baptismal washing, is only a type of realities that are to come after the resurrection from the dead. He continues with the same theme: "As we said (above), we now perform these symbolically because something is expected which is complete and perfect; we delineate it in this symbol and we consider it to be true. When these our (actions) are compared to the type of 'the Law

which was a shadow' these are seen as true reality; but when these are compared with those things which are in heaven, without doubt these are like shadows. 'For, now we see as in a mirror.'[261] Therefore we are signed on the chest."[262]

So by signing on the chest we are reminded of the fact that the grace that is received is only a shadow, in other words, a pledge when we compare it with the heavenly realities which we will receive after the resurrection.

The ritual of making the sign of the cross on the chest signifies also the sanctification of the soul: "(The second signing is made on the chest) also in order that our soul, which, as thought by many, dwells and operates in the heart, may be sanctified and purified through this sacramental concept."[263]

Moreover, in the ceremony of anointing preceding the baptismal washing the types concerning the signing which are found in the O.T. are brought to perfection: "Thus the breastplate of judgment (which) was mysteriously square was also on the breast of the priest, and the 'care' of the vestments and the twelve stones in four rows with the *Urim*[264] and *Thummim*[265] was also worn on his heart.[266] The word about the Passover (is) also similar. It shall be a mark (*ata*) on your heart and a sign (*rušma*) on your forehead. Then Timothy adds, referring to the signing on the chest, "If there is this sign made on the chest, the perfection of the types which preceded and the reality of the things which are performed is not far."[267] So according to Timothy this ceremony of anointing is the perfection of the signings found in the O.T.

There is a symbolic meaning also for the rubric of performing the second signing with three fingers: "Moreover, in this second signing we sign with three fingers. (It signifies) the mystery of the Trinity granted to the hearts of the faithful through the mediation of Christ, and makes the soul understand the doctrine of that mystery."[268]

Timothy attributes very great symbolic meaning also for the rubric of drawing the sign from above downwards as different from

the first and the last signing, where the sign of the Cross is drawn from below upwards: "Furthermore, (the second signing is made) from above downwards to show that the conferring of this grace is from above, 'from the Father of lights'[269] and we earthly creatures always receive this brilliancy as long as we are found prepared for it."[270] The rubric of tracing the sign of the cross from above downwards signifying the conferring of the grace from above, refers also to the conferring of the gift of adoption of sons and of immortality: "Moreover, (the second signing is made from above downwards) for the confirmation (*šurara*) of the adoption of sons which we receive in the sacrament(*raza*). Now the heavenly power descends on us from above downwards, and in the sacrament makes us immortals from mortals, in a similar way it will descend on us from above and will raise us up from the dead immortal and insufferable. At the end of time 'the dead in Christ will rise.'"[271]

According to Timothy the ritual of making the sign of the cross from above downwards ritually expresses also the descent of the Holy Spirit upon those who receive baptism: "Moreover, (the second signing is made from above downwards to make known) the mystery of the Holy Spirit who descended from above upon the apostles and perfected them perceptibly in the upper room.[272] Now he perfects (*gmar*) secretly those who are signed (and who) receive baptism. In like manner, he had descended from heaven also upon the Prince of our salvation and appeared as a dove, with a voice heard from above."[273]

So according to Timothy, the rubric of tracing the sign of the cross from above downwards in this anointing preceding baptismal washing ritually expresses the bestowal of grace from above, the conferring of the adoption of sons and the descent of the Holy Spirit upon those who receive the anointing and the baptismal washing.

In section 19 Timothy speaks of the second signing only briefly by borrowing the explanation which the Anonymous[274] gives to it. "But the second (signing) resembles the anointing of Aaron and his

sons and the kings, which happened in the middle (of history, if we reckon the time of the) fulfillment (of the promises) to the house of Abraham up to Christ."[275]

The above mentioned symbolic meanings of the anointing preceding the baptismal washing which is explained with the help of the rubrics give expression, in one way or another, to the themes related to sanctification and are in agreement with the explanations which Timothy gives to the oil and to the sign in Sections 7-14. By the anointing with the new oil consecrated through the invocation of the Holy Spirit and mingled with the oil of the horn which is the symbol of the power of the Holy Spirit, the power of the Holy Spirit is now made present. Hence the rite of anointing will ritually express the conferring of the sign and seal of adoption of sons[276] and the grace of the Holy Spirit.[277] It will ritually express also the fact that one has become anointed ones (*mšihe*)[278] and that one is strengthened against the devil.[279]

In the East Syrian baptismal liturgy also, in the prayer for the blessing of the oil there are petitions for the gifts similar to those mentioned above, "...Bestow upon all who shall be anointed therewith the pledge of the resurrection from the dead, perfect adoption, salvation from the pangs of sin, and joy in the rest of heaven... The Holy oil...(which) Thou hast now committed to the priests of the Church to be a sign and emblem of those who are translated from earthly things to heavenly in an immortal body and an unchanging spirit, being circumcised thereby with a circumcision without hands, by throwing off the body of sin through the circumcision of Christ... And let the grace of the gift of the Holy Ghost descend upon this oil, bless it, seal it, and sanctify it, in the name of the Father, of the Son, and of the Holy Ghost, that by the power of thy grace this oil may be for unction, and convey true and perfect sanctification and exalted communion in the kingdom of heaven to all such as shall be anointed therewith, with the life-giving sign (*rušma mahiana*)..."[280]. So the prayer for the blessing of the oil speak of the conferring of the pledge (*rahbona*) of the resurrection

from the dead. This newly consecrated oil is described as fulfilling the type represented by the oil which anointed the temporal and transitory priests and kings of the Old Testament, and now it is bestowing the circumcision not made with hands. The prayer goes on to ask that the gift of the Holy Spirit may come into the oil and hallow it for the bestowing the life-giving sign (*rušma*).

In the ancient and later documents which reflect the ancient Syrian tradition the rites connected with the anointing preceding the baptismal washing have great significance. In Acts of Thomas the prayer for the blessing of the oil of anointing sometimes refers to the themes of purification and strengthening, and at other times refers to the sanctifying effect of baptism.[281]

In his baptismal instructions, when referring to the rite of pre-baptismal anointing, St. John Chrysostom alludes not only to the candidate becoming an athlete in the service of Christ, but also to his becoming resplendent with a light by which the evil one is blinded. In the third Catechesis of the series edited by Papadopoulos it is said: "This Chrism (i.e. the anointing oil) serves as both oil and *myron* to anoint the bride, as oil to anoint the athlete."[282] So, significantly, there is a double meaning to the anointing preceding the baptismal washing.

In his homilies on Baptism, Narsai refers to the sanctifying and strengthening effect of the anointing. He says about the blessing of the oil "The three names he casts upon the oil, and consecrates it, that it may be sanctifying the uncleanness of men by his holiness;"[283] here there is reference to the sanctification through the oil. Then in his explanation on the meaning of the anointing preceding the baptismal washing he refers to its strengthening effect: "An armour is the oil with which earthborn are anointed, that they may not be captured by the (evil) spirits in the hidden warfare.... He (i.e. the priest) is but a mediator who has been chosen by a favor to minister; and because it is not his it drives out iniquity and gives the Spirit.... The three names he recites together with (the rubbing) of the oil

upon the whole man that hostile demons and vexing passions may not harm him.. The Spirit gives power to the unction of the feeble oil, and it waxes firm by the operation that is administered in it. By its firmness it makes firm the body and the faculties of the soul, and they go forth confidently to wage war against the Evil one".[284]

At a later date Emmanuel bar Sahare speaks of the meaning of the anointing thus: "The divine Holy oil is judgment unto death and life. The one who gets away from the mystery is entirely deprived of salvation. The perfection in oil was ordered for the priesthood and kingship, which signifies for them Christ, the giver of adoptions of sons."[285] Here there is reference to the sanctifying effect of the anointing.

Yohannan bar Zobi clearly connects the anointing with the holy oil with the Holy Spirit in the following words: "So all those who are baptized and anointed by the oil of the horn, are fat by the grace of the Spirit and sweet by the odour in Christ and nourished by all his knowledge, and useful to the church for everything... With the precept of the oil of olive the apostles gave the horn, and all who do not baptize with this do not give the Holy Spirit."[286]

The words of 'Abdišo on the oil of anointing refers clearly to the manifold symbolism of the anointing: "The end of it (i.e. of the oil of anointing) we learn from the Sacred Scriptures. The Bible instructs us that, according to the Law, such as were set apart for typical priesthood, for earthly sovereignty, were anointed with the oil of unction. And in like manner with us: such as are separated to the kingdom of heaven and to the true priesthood, must be anointed with this same symbolical unction with manifold meaning, in order that they may be truly anointed ones and brethren of Christ, Who by His union with God is truly and supernaturally anointed. 'Therefore hath the Lord Thy God anointed thee with the oil of gladness above thy fellows.' He is the Anointer and the Anointed; the Anointer by His Divinity, and the Anointed by His Humanity.

"As to the natural properties of oil, we know that the most eminent artists, after having completed a picture with all its rich

colouring, anoint with oil, in order that it may not easily be injured, or receive damage when brought into contact with other objects. In like manner, those who are drawn after the likeness of the Heavenly King are for the same reason anointed, lest they should receive damage from the chances of the world and from the opposition of the devil."[287] So Abdišo mentions the sanctifying and strengthening effects of the anointing.

It is beyond the scope of our present study to make a thorough investigation into the full meaning of the highly significant ceremony of the unique pre-baptismal anointing in the East Syrian tradition to explain how this rite can be considered as a ritual expression of the baptism of the Spirit, and to study whether it is comparable to the rite which is known in the Western theological tradition as confirmation.[288]

Timothy's emphasis on the Holy oil as the symbol of the power of the Holy Spirit and his explanations on the sign as the circumcision made without hands,[289] his reflections on the meaning of the rubrics of making the sign of the Cross on the chest with three fingers drawn from above downwards,[290] and the reference to the anointing of the priests and kings of O.T.[292] reflect the great significance given to the ceremony of anointing preceding the baptismal washing in the East Syrian tradition.

D. The Baptismal Washing, the Beautiful Garments cast on the Members of the Baptized; the Adornments of the Baptizing Priest

The baptismal washing, which traditionally takes place immediately after the anointing of the whole body, is referred to in Section 15[292], i.e. after speaking about the sign (*rušma*).[293]

But in section 17 Timothy speaks of the baptismal washing as if it immediately follows the rite of writing the names in the archives. After referring to the rite of writing the names, he says, "then he(the priest) brings him to the water to make him die and live again, the type of burial and resurrection."[294]

But as we have mentioned earlier, since Timothy does not describe all the ceremonies of baptism in a methodical way. So we cannot decide for certain the exact place of the rite of writing the name in the archives.

Timothy mentions the following ceremonial elements connected with the act of baptism: "And then(the priest) brings (the candidate for baptism) to the water to make him die and live again, ... And by the name which he makes mention, he shows that name in which one dies and lives, namely, the name of the Trinity. (The priest) dips the candidate for baptism three times in the font of baptism..."[295]

Timothy does not give a formula of baptism, but from the context it is clear that he refers to the traditional words with the mention of the Name of the three Divine persons. In Section 15,[296] Timothy refers to a threefold signing of baptism; but he does not indicate the exact ceremony meant by this phrase. It may be a reference to the imposition of hands upon the head of the candidate when the priest dips him into the water.

In the present East Syrian baptismal liturgy elaborate rubrics are given for the act of baptizing. After the anointing, the child is brought to the priest standing by the font; he places the child therein with its face turned to the East, and he dips it therein three times reciting the Trinitarian formula in the passive voice. The rubrics given in the text do not mention the rite of making the sign of the cross while dipping the child into the water. But it is said that the priest lays his hand upon the head of the child when he dips (the child) into the water.[297]

Timothy speaks of the symbolic meaning of the threefold signing of baptism as follows: "(The threefold baptismal signing is meant) first, for showing our true belief in the Holy Trinity and for (signifying) the mystery of the gifts which we receive through the names in which we are signed. For through baptism we become the children of the Father, namely our Father in heaven...And we are enrolled as brothers of the Son... And we are perfected as partakers of the Holy

Spirit."[298] So the Trinitarian aspect of baptism, and the soteriological themes of adoption of sons and participation of the Holy Spirit as found in the Epistles of St. Paul[299] are emphasized here. Timothy refers to these also in Sections 12, 13,16 and 20.[300]

The second symbolism which Timothy attributes to the threefold signing of baptism in section 15, and to baptismal immersion in section 17 is that of the mystery of the death and resurrection with Christ.[301] The passages from St. Paul referred to[302] in the context explain the nature and meaning of baptism as death and resurrection with Christ.[303]

It is interesting to note that in the East Syrian tradition where Baptism was administered during Easter celebration Rom. 5, 20-6, 23 is the third reading for the Eucharistic Liturgy of Easter Sunday. This passage illustrates very well the close relation between baptism and death and resurrection with Christ.

The third symbolism which Timothy attributes to the threefold signing of baptism in Section 15, is equally worthy of attention. "Thirdly (the threefold baptismal signing is meant) for firmly building our (faith) upon the confession of Peter who received the honourable (name of) *Kepa* (Rock) three times from the rock of truth Jesus Christ."[304] Although one need not give too much emphasis to this symbolism, because it may be only a symbolism just mentioned for the sake of completing the enumeration of threefold symbolism, it is possible that by alluding to the confirmation of the faith he may be referring to the importance of confession of faith and the ritual expression of confirmation by the imposition of hands.

According to some scholars, the post-baptismal rite which in the Western tradition is known as confirmation, is in some early Syrian documents connected which the baptismal imposition of hands. This has been put forward by J. Coppens in his well known work *L'Imposition des Mains.*[305]

A ceremony which follows when the baptized come out of the water is that of casting "beautiful garments" on the members of the

newly baptized.[306] Timothy says that the beautiful garments of the baptized depict the type of glory that is prepared for the baptized. Narsai[307] and Theodore of Mopsuestia[308] also comment on the ceremony of casting beautiful garments on the newly baptized; the present baptismal liturgy of the East Syrian church also speak of the rite of casting white garments on the newly baptized.[309]

Timothy refers also to the custom that the priest wears a white hood and beautiful garments when baptizing.[310] The practice of wearing a white hood when the priest goes to the baptismal font to bless it is attested by some manuscripts of the baptismal liturgy.[311] Timothy's interpretation of the meaning of the ceremony of priest wearing the white hood and beautiful garments is similar to that of the explanation given by the Anonymous.[312]

E. THE THIRD SIGNING

In a few places Timothy speaks of a third signing, which according to the traditional East Syrian baptismal ritual, is performed after the baptismal washing. The following are the passages in which Timothy deals with the third signing with its significance:

1. "....but the third (signing takes place) after baptism, (when the priest says) N. has been baptized (*'mad*) and perfected (*estamli*)..."[313]

2. "Although the first and the last (signing is made) with one finger, they are not performed with the same fingers, the first signing is made with the forefinger... The last (is made) with the thumb (to make known) the unity of action and operation of the nature as well as that of the person. Moreover, the last (signing made) with the thumb, and (traced) from below upwards (is) for the confirmation (*šurara*) and the conclusion (*hutama*) of the power (*haila*) of the service (*şu'rana*)."[314]

"Furthermore, (it) signifies that after we have risen from the dead through baptism, we do not have a dwelling on earth. 'For we are raised to heaven and we are made to dwell with Christ.' 'Indeed we shall be caught up together...'[315]

3. "The third (signing) which is the final conclusion (*hutama*) is perfection (*šumlaya*) through the Holy Spirit, which happened in the baptism of our Lord; and this is completion(*šumlaya gmira*)."[316]

First all it may be noted that Timothy does not indicate the existence of such a post-baptismal ceremony in places where, somewhat in the form of an order[317] he mentions various elements of the baptismal ritual.

Then, in sections 16 and 19, our author does not say that the ceremony of the third signing takes place after the baptismal washing. But the post-baptismal signing mentioned in the treatise on the Eucharist[318] can be no other than the third signing mentioned in the treatise on Baptism.[319] It would be hard indeed to assign to this ceremony any other place in the course of the ritual. As a matter of fact scholars agree that the third signing belong to the post-baptismal part.[320]

As in other writings concerning the East Syrian tradition of baptism including a large number of manuscripts of the baptismal liturgy, Timothy's treatise does not give precise answers to the questions regarding the significance of the ceremony performed after the baptismal washing. When the author refers to a third signing, does he allude to a final anointing or to a final signing which is performed by tracing the sign of the cross (in a way described with special care). Does he want us to understand it as a final ceremony in which for a last time the full mystery is expressed, in the way of a summary of the mystery of baptism that has been administrated? Or is it a ritual element with the proper significance of giving expression to an aspect of the sacramental initiation which up to that moment did not receive the emphasis it deserved? And finally, if one thinks that this third signing has a meaning of its own, would it be correct to interpret this ritual element as corresponding to the ceremony of confirmation as found in other Churches? In order to shed some light on Timothy's words we will look at them a little more deeply.

In Section 16 Timothy explains the meaning of the third signing by stressing the symbolic implications of the rubrics of making the

sign of the cross with the thumb, and drawing it from below upwards. Timothy says that the last signing is performed with the thumb for the confirmation (*šurara*) and conclusion (*hutama*) of the power of the service. The word *šurara*, has the following meaning: strength, support; confirmation, ratification; proving of a will; satisfaction (of a debt); an agreement;[321] In our text it may mean ratification. confirmation, corroboration, etc. The word *hutama* means: the end, conclusion. In a ritual context it can mean, the conclusion of an office, especially the final prayer after the celebration of the Eucharist, etc.[322] Here it may mean conclusion. The expression "the power of the service" probably refers to the ritual celebration and its efficacy. So the words *šurara* and *hutama* may refer to the fact that the ceremony of third signing ratifies and concludes the ceremony of baptism.

Timothy explains the rubric of tracing the sign of the Cross from below upwards as ritually expressing the fact that those who have received baptism have already been raised to a new and spiritual life: "It signifies that after we rise up from the dead through baptism we do not have a dwelling on the earth; for 'we are raised to heaven and we are made to dwell with Christ;' 'indeed we shall be caught up together,' etc."[323] Here we do not find any reference to the descent of the grace but only to the spiritual regeneration that has already taken place through baptism.

In section 19, explaining the meaning of the third signing Timothy expresses himself in a *different* way: "The third (signing) which is final conclusion (*hutama*) is perfection through the Holy Spirit which happened in the baptism of our Lord; and this is consummated perfection." As different from his words on the third signing in section 16 where there was mention only of a concluding ceremony which had no allusion to a sanctifying act, here he uses the word "perfection".

The term *šumlaya*, formed from the derivative *samli* of the root *mla*, has the following meaning: a. in the O.T. consecration,

perfection b. completion, complement, fulfillment, accomplishment, conclusion, finality c. in the Ecclesiastical literature, perfection, e.g. in the religious life; performance, conclusion, consummation of a rite; confirmation, e.g. of a bishop by the Patriarch; ordination, confirmation, etc.[324]

Teleiosis, the Greek equivalent of *šumlaya* has the following meaning: completion, consummation; sanctification, consecration a. of moral or spiritual perfection; b. in the context of baptism it can refer to: initiation through baptism, the baptismal chrismation as consummation of baptism, baptism of martyrdom, perfection of man by baptism, etc.[325]

In the West Syrian baptismal liturgy the word *šumlaya* used in the context of the post-baptismal consignation is considered as referring to the special sanctifying action of the Holy Spirit by conferring His gifts.

The way in which Timothy explains the meaning of the third signing "as perfection through the Holy Spirit" is so strong that some scholars have been of the opinion that Timothy's words here could refer to a rite comparable to the sacrament which in the Western theology is known as confirmation.[326]

It will not, however, be just to interpret Timothy and other East Syrian authors exclusively by means of a theological terminology developed in the context of the baptismal practices in which there were proper post- baptismal rites to express a highly important moment of baptismal mystery.

The practice of performing the third signing as an anointing has been far from constant in the East Syrian tradition.[327] This fact in itself is a most important indication which has not always been well understood. For it is true that especially in the Syrian Churches the anointing, from an early time onwards, has been valued as the ritual expression of Christian baptism in the Holy Spirit; then it is hard to understand that an anointing ceremony would have been treated with so little consideration if its presence were closely connected

with a ritual moment bearing upon that issue. It seems obvious that in the East Syrian tradition the original significance of the anointing preceding the baptismal washing was never entirely forgotten, and that the introduction of a post-baptismal ceremony in which reference is made to the Holy Spirit must be due to outside influence. If one might argue that the original significance of the pre-baptismal anointing became somewhat vague, then it has to be said that the lack of precision which is characteristic for the history of the post-baptismal ceremony, more especially the less important place of the anointing at that moment, when it was practiced, which very often was not the case, makes it improbable that the final signing has ever been considered as a full replacement of the original pre-baptismal anointing.

Probably, Timothy II knew a post-baptismal anointing. As a matter of fact the reading of Section 19 Section 8:5 and gives the impression that for Timothy also the third signing was performed with the oil.

Here we have the question with which oil this third signing would have been performed. With respect to Timothy this question is more important than it seems to be for the East Syrian tradition in general. All indications in the sources seem to point out to the fact that when and where the final signing was performed as an anointing, this has been done with the Oil of the Horn.[328]

However, Timothy speaks at length about the special significance of the oil that has been consecrated in the course of the baptismal ritual.[329] He argues that whereas the Oil of the Horn is a symbol of the Holy Spirit with regard to the general hallowing, for the manifestation of the descent of the Holy Spirit, at the most special sanctification which is that of baptism, a holy oil is consecrated especially for that purpose.[330]

If Timothy presupposes the practice of a final anointing, this most probably would have been performed with the Oil of the Horn, and in his way of thinking this would be a hallowing act,

somewhat in the same way as the first signing, also made with the Oil of the Horn, but not the precise symbolic act of sanctification which is proper to the baptismal mystery. It is probable, of course, that Timothy follows an existing ritual practice without commenting on it, i.e. without trying to explain why the proper Oil of Baptism, used for the pre-baptismal anointing, is not used once again in the final signing. But in view of the strong emphasis he puts upon the symbolic significance of the newly consecrated oil it would seem strange if he saw a most special moment of sanctification in a ceremony in which no use of that specific Oil is made.

Moreover, we must bear in mind that section 19 as a whole is to a great extent a quotation from the Anonymous[331] who at times explains the meaning of various ceremonies of baptism typologically. So it is possible that the words "perfection through the Holy Spirit" are meant only in a symbolic sense. So it is not clear that Timothy considers the third signing to be a highly sanctifying moment of the baptismal mystery.

In the ancient Syrian tradition as found in Aphraates, in the various recensions of the Acts of Thomas, in the works of St. Ephraem and in the homilies of Narsai, the mystery of baptism as a whole was ritually expressed through a highly significant anointing preceding baptism and through the baptismal washing; these documents do not mention a post-baptismal ceremony to grant a new perfection to those who are anointed and are baptized in water.[332] In the catechetical homilies of Theodore of Mopsuestia, however, there is mention of a post-baptismal signing with the formula, "N. is signed..." He then adds, "when Jesus came out of the water the Holy Spirit descended like a dove and lighted on him, and this is the reason why he is said to have been anointed..."[333] It is not altogether clear whether this ceremony was supposed to be an anointing or not. Actually the text of Theodore is not precise enough to define the exact function of this ceremony and its relation to the pre-baptismal anointing and to baptism.[334]

At a later date, in the *Memra* on Baptism of Emmanuel bar Sahare in connection with the post-baptismal signing we find expressions like those found in Theodore: "The priest signs them again after they have come out of the water, like the Spirit who descended on our Lord after he was baptized. He signs them on their foreheads by the sign of the Living Cross. The priest perfects (*mšamli*) the mystery of the passion of Jesus, the Saviour. He also carves now by the signing. The power of the gift of grace which we receive through the resurrection which perfects (*gmar*) the body and the spirit. The priest repeats the prayer of imposition of hands full of thanksgiving."[335] Emmanuel, however, does not speak of an anointing here.

The Anonymous considers the third signing to be "the perfection through the Holy Spirit and the baptism of Christ."[336] But since the author makes symbolic explanations of the rites of baptism, it is difficult to decide the exact value of his words on the third signing.

The meaning of the post-baptismal rites in the East Syrian Baptismal Liturgy have been interpreted by many scholars in very divergent ways in an attempt to see whether this part of the baptismal liturgy is comparable to the rite of confirmation as known in the Western tradition.[337] In the following lines we do not try to examine the problem of confirmation in the East Syrian baptismal liturgy, but only make a few remarks.

In the prayer of imposition of hands, *rawrbin mar,* "O Lord, great are the wonderful works," we read: ".... Thou didst restore us to Thyself,.. and hast made us inheritors of unfading blessing to come... Thou didst impart us the pledge of comfort in the grace of the Holy Ghost, which is conveyed through the holy sacraments of spiritual baptism... and thereby has been loosed from the torment of sin, and has become a pure member of Christ... and has obtained the hope that Thy grace will keep him in chastity of living, and purity of conversation, so that being filled with faith and righteousness, he shall finally attain unto the glorious appearance of Our Lord..." [338]

In the above prayer, there is thanksgiving to God for the manifold gifts already conferred through the various rites of baptism. Then towards the end of the prayer, there is also the expression of firm belief that divine grace will keep the baptized in chastity of life, so that being filled with faith and righteousness he can attain a new and unfading life at the revelation of Christ. A. Raes is of the opinion that this last part give expression to certain important aspects of the mystery of confirmation as known in the Western tradition.[339]

The second prayer of imposition of hands, *rahbona d'ruha*, the pledge of the Holy Spirit,[340] also refer to manifold gifts of baptism which are already conferred. It contains also a request to God that the baptized be kept from all evil, a petition to sanctify him in holiness, and to make him worthy for the unfading benefits in the world to come.

According to scholars, the formula which accompanies the third signing "N. has been baptized and perfected..." is only a declaration of the completion of the mystery of baptism and does not add any new sanctifying element.[341]

So the post-baptismal prayers in the East Syrian baptismal liturgy mainly convey the idea of a concluding ceremony in which the various gifts conferred through baptism are recapitulated; then it contains a petition to God to keep those who received baptism in the fullness of faith.

As can be easily seen from the above remarks, Timothy's explanation of the third signing as a final ritual expression in summary of the mystery of baptism[342] is to a great extent confirmed by the tradition. However, the words of Timothy on the third signing as the perfection through the Holy Spirit[343] is very strong and so it is difficult to decide from the context which contain symbolic explanations whether he really refers to a very significant moment of the baptismal mystery.

F. The Eucharistic Communion after Baptism

Timothy refers to the necessity and meaning of the rite of Eucharistic communion after baptism in Section 18 of the treatise on baptism, and in Section 7 of the treatise on the Eucharist[344] in the following words: "Why is it necessary to receive the Mysteries after the washing (*maṣḥuta*)? We say: As there is the necessity of bodily nourishment after the bodily birth from the mother so also there is the necessity to receive spiritual food after the sacramental birth. Since we receive true birth through resurrection, we receive a different nourishment beyond description. Manifestly we are fed by the grace of the Spirit by whom we remain what we are (i.e. sustained in our existence) immortals in our bodies and unchangeable in our souls. And because now we get the figure (*ṭupṣa*) of rebirth through the Spirit, justly we are worthy to receive a spiritual nourishment. As in a certain figure here also we are fed by the grace of the Spirit; for as baptism is a figure of that rebirth so this spiritual nourishment is the figure of that nourishment of the Spirit which will preserve us in life after the resurrection. As in this world our existence has two (aspects) namely existence and sustenance, we exist from our birth, but our sustenance (is) through nourishment, so also in the world to come, when we are born through resurrection we receive our existence and when we become immortals we are sustained in our existence. Therefore from the time we receive that birth, necessarily we receive the spiritual nourishment, so that we are sustained in our existence which we receive through the new birth. Since we are born by grace through baptism it is necessary for us to receive the nourishment similar to our spiritual rebirth with grace and the coming of the Spirit for the planting and the growth of holiness which is given to us for the perfection of the good things to come."[345]

In section 18 of the treatise on Baptism Timothy refers to the symbolic meaning of leading those who have received baptism to the altar for communion: "The fact that the baptized is led to the altar shows his return to the paradise of which Adam was disinherited and deprived, and signifies his access to the tree of life. The baptized

participate in the Eucharist, and the spiritual food which he receives resembles the nourishment of the life to come. As milk he sucks the divine mysteries, and by degrees they lead him, as a child, to that coming life."

The main theme in both passages is that of spiritual nourishment which the baptized receive through the Eucharistic communion. It is necessary that the new and spiritual life conferred through baptism be sustained by the food of immortality.

Another theme in the passage of section 18 is that of Paradise. Adam was cast out from the paradise because he ate the fruit of the Tree of the Knowledge of Good and Evil. Now by baptism the sons of Adam are reconciled with God, brought back to the paradise and they are brought to the Eucharistic communion to give them the food of eternal life.

During the early centuries the administration of baptism was followed by the Eucharistic celebration. Narsai, in his homilies describes the custom that those who received baptism participate in the Eucharistic celebration.[346] At a later date the Anonymous[347] and Emmanuel Bar Sahare[348] refer to the Communion after baptism.

According to J.Kariappuram[349] only a few manuscripts of the East Syrian baptismal liturgy, like Chaldaean Patriarchate 36, Diarbekir 48 and Berlin 38 (Sachau 167) refer to the Communion after Baptism.

Chapter 4

TIMOTHY'S REFLECTIONS ON THE PRACTICE OF BAPTIZING THE INFANTS SECTION 20[350]

In his reflections on the practice of baptizing the infants, in Section 20 of his treatise on baptism Timothy speaks of the reason why infants are baptized. He says that it is done that they may receive the adoption of sons.[351] However he states that this is to be preceded

by the removal of the slavery of sin brought down upon the whole mankind by the sin of Adam. The fact that Timothy mentions that children too are liberated from the slavery caused by sin is quite remarkable; for, in the East Syrian tradition, the negative effect of the sacrament with regard to infants is very often not mentioned at all.

Timothy begins his reflections on the baptism of infants by proposing a problem. "If baptism is for the remission of sins, why do we baptize infants and children although they do not have sin?" Now, the expressions "children are without sin" and "children are pure from sin"[352] found also in other East Syrian writings,[353] might give the impression that all aspects of sin is denied to the children. In section 16 also Timothy speaks of the extreme purity of children as distinct from the sinful state of adults, specially men.[354]

However Timothy clearly says that children too find themselves in the slavery of sin caused by the transgression of Adam. He says: "By transgressing the command all the children of Adam became servants of sin, like the one who is born of a slave is a slave until he receives emancipation from slavery."[355] Here there is reference to the belief that the fall of Adam brought down the slavery of sin upon the whole mankind.[356] So Timothy clearly states that children also are slaves of sin caused by the transgression of Adam, although he does not call that slavery "sin".

In Section 2 of the treatise on baptism, it is said that baptism is called a washing, because it washes away the stains of sin, namely "voluntary sins". As we have mentioned elsewhere the term voluntary sins is a variant reading in codex Vat. Syr. 151, fol. 47r.[357] If the expression voluntary sins was originally used by Timothy, the term sin in the expression "baptism for remission of sins" stands only for the actual personal sins and not for what in the theological terminology is called the original sin.

Now Timothy gives the reason for baptizing those who have not committed any personal sin thus: "Baptism for the freedom of life is given in the glorious name of the Trinity. Because it is improper

that (children) receive the name of the sons of God when they are slaves of sin, they are first set free from the yoke of servitude of sin and (then) they become worthy of adoption of sons that they may receive the inheritance of God in their freedom. It is because of this that those who are without sin, like infants and children, are also brought to baptism. The gift for them is not meaningless, because they are born in the servitude and they are slaves of the sin of the first man which reigned over all mankind by the transgression of the law (of God). But in baptism they receive their liberation and through the adoption of sons their union takes place. Therefore, we baptize infants although they are without sin, that they may be freed from the servitude (of sin) and may become the sons of God."[358] The negative and positive purposes of baptizing the infants who have committed no sin is clear in these words. However, Fr. W. de Vries is of the opinion that Timothy considers the liberation from the servitude and the adoption of sons as two independent and not as two complementary effects of one sacramental action.[359]

In the expression "through the adoption of sons their 'gathering' (*ḥulṭana*) takes place" the word *ḥulṭana* means a mingling, commingling, contact; meeting, intercourse, acquaintance, intimacy, etc. Here it may mean, intimacy and may refer to the intimacy with God. In section 1 of the treatise on baptism also Timothy spoke of "intimacy" (*baitayuta*) as the ultimate effect of baptism.

As a rule in the East Syrian tradition the positive effects of baptism of the infants are so much emphasized that its negative effects tend to be overlooked altogether.

Babai, the great, speaks of the baptism of infants as if there is no aspect of remission of sins in it. According to him, the infants are baptized not for their sins, because they have not sinned, but for adoption sons and for receiving the pledge of the Spirit towards the mystery of resurrection and the redemption of their bodies.[360] Here no mention is made of the negative effect of baptism but only of the positive effects of the baptism of the infants.

It may be noted that the expression, "children are without sin", "they are baptized for the gift of adoption of sons," etc. can be found in the Catechetical Homilies of St. John Chrysostom: "You have seen how numerous are the gifts of baptism. Although many men think that the only gift it confers is the remission of sins, we have counted its honours to the number ten. It is on account of this that we baptize even infants, although they are sinless, that they may be given further gifts of sanctification, justice, filial adoption.... etc."

Wenger who edited the homilies of Chrysostom, notes that Chrysostom omits the remission of sins from the list of graces granted to the infants by baptism; he feels that this gives some foundation for the position that Chrysostom considered infants free from all sins, actual and original; he gives many references where Chrysostom's position on the original sin is not clear. However he says that there are some quite clear assertions of a debt contracted by the human race because of Adam's sin.[361]

In the present baptismal liturgy of the East Syrians which is meant for the baptism of the infants, although there is great stress on the positive effects of baptism and there is reference to the sinless state of the children, there is still mention of a purification which the infants receive by baptism. So in the first prayer of imposition of hands of the present baptismal liturgy we read:"... Thy grace has dragged them (i.e. the infants) into the life-giving net and cast into the holy bowl of sin-forgiving baptism, that he may thence be born again spiritually, and grow in faith, and that his body being undefiled by the filth of sin, he may receive an unchanging purification."[362] Here there is great emphasis on the positive effects of baptism. However, the final words, "he may receive an unchanging purification" may indicate that the infants are understood to be liberated from a state which is in need of purification.

The rite of renunciation of Satan and connected ceremonies which have been preserved in all other baptismal liturgies, is not found any longer in the East Syrian baptismal liturgy. Scholars are of

the opinion that the removal of the rite of renunciation of Satan and connected rites from the baptismal liturgy meant for the baptism of infants was brought about by the way of thinking concerning the state of unbaptized children which was fairly general in the regions around Antioch; but it found its expressions in the shortened ritual for the baptism of infants in the East Syrian tradition.[363]

Chapter 5

TIMOTHY'S REFLECTIONS ON THE UNIQUENESS OF BAPTISM

SECTION 21[364]

In section 21 of the treatise on baptism Timothy makes some reflections on the belief held by all Christians that baptism can be administered only once to a person. These reflections based on the concept of baptism as a unique event, are interesting because they throw some light on various aspects of the mystery of baptism.

The first reason which Timothy gives for baptizing only once is based on the comparison of baptism to the work of the potter in moulding a bowl of clay using water and in baking it in fire. As a baked bowl cannot be re-moulded with the help of water, so those who are created anew with water and the grace of the Spirit cannot be created anew.

In Section 3 of the treatise on baptism, Timothy has already mentioned the aspect of new creation in baptism and has compared it to the work of the potter and to the creative activity of God in forming man out of clay. However, here Timothy makes one element more explicit, namely that the grace of the Holy Spirit in baptism is like the fire,[365] which consummates (*gmar*) us more intensely than the natural fire. This reference to the grace of the Holy Spirit as fire reminds us specially of the biblical texts where there is mention of baptism of Spirit and fire, to the descent of the Holy Spirit in the

form of tongues of fire upon the Apostles,[366] and to the texts where the fire is considered to be a very efficacious means of purification.[367] In the East Syrian tradition baptismal font is considered as a furnace, and Holy Spirit as fire.[368] The baking of the bowl in an oven refers to the completion of the making of the bowl; it reminds specially of the action of the Holy Spirit who completes and consummates the baptismal mystery. Ephrem also considers baptismal font as a furnace and Holy Spirit as fire.

The second reason for baptizing only once is based on the symbolism of baptism as death and resurrection. He says: "We do not expect a second baptism by water because we hope in one resurrection of which baptism is a symbol...". "Besides," he says, "since baptism is perfected (*meštamle*) in the type of the death of Christ, we will make him die again by baptizing a second time". Here, baptism is viewed from the Pauline concept of baptism as death and resurrection with Christ as found in Rom. 6:3ff. Timothy speaks of baptism as death and resurrection with Christ also in Section 3, 15 and in 17 of the treatise on baptism.

Another reason which Timothy gives for baptizing only once is based on the comparison of baptism to the Jewish circumcision which also is performed only once. The comparison of baptism to the Jewish circumcision is based on the words of St. Paul in Col. 2:11. Timothy, in the section 14 of the treatise on baptism compares the baptismal sign (*rušma*) to circumcision.

A final reason for baptizing only once is deduced by Timothy from the concept of baptism as rebirth. He says: "A man who is born cannot "return to the womb of his mother to be born again." Similarly it is not possible for a man to go into the 'womb' of water again." The concept of baptism as rebirth is found in the words of our Lord to Nicodemus; but here it is used in a somewhat different sense, namely that as a second physical rebirth is impossible so a spiritual rebirth for a second time through the water and the Spirit is impossible. In this connection Timothy refers to the existence of the

mystery of penance and the washing with tears and the like, as the means for the remission of all sins committed after baptism.

Timothy's emphasis on administering baptism only once stands in agreement with the view traditionally held in his church regarding this point. In the 46th Canon of "The Canons of the Apostles given through Clemens" we read that the bishops or priests who re-baptize are to be deposed.[369] There are various other documents which speak of the firm tradition that a validly baptized person is not baptized again.[370]

Section 21 forms the conclusion of Timothy's treatise on baptism. It is interesting to see that some of the important aspects of the mystery of baptism which he has treated in earlier sections is found here in the form of a summary.

NOTES

1 Timothy II, "On Baptism," Sections 1-4, cf. P.B. Kadicheeni, *The Mystery of Baptism* (Bangalore: Dharmaram Publications, 1980), 4-11

2 Barhebraus, *Book of the Lights of the Sanctuary* 2,3,1. cf. P.R.Kohlhaas, *Jakobitische Sakramententheologie im 13.Jahrhundert* (Münster:1959), 33 and 97

3 D.Areopagita, *De Ecclesiastica Hierarchia*,II,1, cf. .J.P. Migne, *Patrologia Graeca* 3,392,A-C

4 cf. J. Payne Smith(Mrs. Margoliouth, ed), *A Compendious Syriac Dictionary: Founded upon the Thesaurus Syriacus by R. Payne Smith* (Winona Lake, Eisenbrauns:1998, 273f)

5 2 Chron. 26:16ff

6 Num. 16:1ff

7 Lev. 10:1-5; Num. 3:4; Num. 26:61

8 *The Book of the Lights of the Sanctuary* 2,3,2; cf. P.R. Kohlhaas, *Jakobitische,*, 33 and 97; cf. Also Moses Bar Kepha, "Commentary on Baptism," 32; cf. O.Haggenmüller, *Heilige Gottesgeburt* (Beuron:1947),10

9 cf. J. Payne Smith, *A Compendious Syriac Dictionary, 416*; cf. Albrecht Oepke, "Bapto, Baptizo, Baptismos, Baptisma, Baptistes," in Geoffrey W. Bromley, editor and translator,

Theological Dictionary of the New Testament, abridged in one volume (Michigan: WM.B. Eerdmans Publishing Company, Grand Rapids 1964), 92-94; cf. J. Ysebaert, *Greek Baptismal Terminology* (Nijmegen:1962),11-83.

10 Matt. 3:6; Mark 1:5; Luke 3:7,12

11 John 3:22,26; 4:1

12 Matt. 28:19; Mark 16:16; Acts 2:38

13 Matt. 3:11,Mark 1:8; Luke 3:16; cf. John 3:5; Acts 1:5; 11:16

14 Mark10:38f; Luke 12:50

15 cf. Timothy II, Sections 3,4, and 12, cf. P. B. Kadicheeni, *The Mystery of Baptism*, 6-13, 44-52.

16 cf. J. Chalasserry, *The Holy Spirit and Christian Initiation in the East Syrian Tradition* (Rome: Mar Thoma Yogam, 1995),47,.67, and 89

17 cf. 3,2,2; P. R. Kohlhaas, *Jakobitische* 34 and 97

18 cf. Timothy II, "On Baptism," Sections 7-14; cf. P.B.Kadicheeni, *The Mystery of Baptism*, 14-59

19 "Le bapteme de la foi, par l'eau et par l'espirit rend(l'ame) nette des vain pompes(du monde) et lui donne le purete d'une blancheur sans mélange." cf. H. Leclerq, "Chine", in DACL,III, 1378

20 cf. J. Payne Smith, *A Compendious Syriac Dictionary*, 329, 281; cf. H. Conzelmann, "Phos" in Geoffrey W. Bromley, *Theological Dictionary of the New Testament*, abridged in one Volume, (Michigan: WM.B. Eerdmans Publishing Company, Grand Rapids: 1964), 1293-1298; cf. Ysebaert , *Greek Baptismal Terminology*, 58-178

21 cf. The first proclamation by the deacon, *b'þaksapta*; cf. J.A. Assemani, *Codex Liturgicus* I, 178f; G.P.Badger, *Nestorians and Their Rituals*, II, 197; Denzinger, *Ritus Orientalium*, I, 366; cf. D.Mollat, "Baptismal Symbolism in St. Paul," in *Baptism in the New Testament, Symposium,* A. George and others, translated by David Askew (London: Geoffrey Chapman, 1964), 82f.

22 cf. The proclamation, *naude*, cf. J.A. Assemani, *Codex Liturgicus* I, 181; G.P.Badger, *Nestorians and Their Rituals*,II,198; Denzinger, *Ritus Orientalium*, I, 367

23 Timothy II, "On Baptism," Section:2; cf. also Section 12 and Section 13; cf. P. B. Kadicheeni, *The Mystery of Baptism*, 4-5;44-57

24 Codex Vatican Syriac 182, fol.270v; cf. Raes, *Introductio in Liturgiam Orientalem*(Rome:1947), 127

25 J. Payne Smith, *A Compendious Syriac Dictionary*, 191f

26 Matt. 18:3; Mark 10:15; and Luke 18:17

27 John 3:1ff

28 John 3:1ff; cf. J. Bligh, "Nicodemus", in *Heythrop Journal*, 8(1967), no.1, 40f; D.Deeks, "The Structure of the Fourth Gospel" *New*

Testament Studies, Vol. 15(1968),1,116f

29 cf. J. Payne Smith, A Compendious Syriac Dictionary, 539f

30 cf. F. Büchsel, "*anothen*" in *Theological Dictionary of the New Testament*, Translated, edited and abridged in One Volume by Geoffrey W. Bromley, William B. Eerdmans Publishing Company, Grand Rapids, reprint 1986, 63

31 I Cor. 4:15

32 Philem1:10

33 Titus 3:5

34 James 1:18

35 1 Pet 1:3

36 1Pet. 1:23

37 Timothy II, "On Baptism," Section 2, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 4-7

38 Timothy II, "On Baptism," Section 7:2, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-17

39 Timothy II, "On Baptism," Section 7, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-19

40 cf. J. Chalasserry, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*, 8,81, 26ff

41 cf. Bar Hebraeus, *Book of the Lights of the Sanctuary*, 3,2,3; cf. P.R.Kohlaas, *Jakobitische Sakramententheologie*, 34 and 97; cf. Moses bar Kepha, "Commentary on Baptism," 17, cf. O. Haggenmueller, *Heilige Gottesgeburt*, 26-28

42 Timothy II, "On Baptism," Section 3:1; cf. P.B.Kadicheeni, *The Mystery of Baptism*, 6-7

43 Timothy II, "On Baptism," Section 3:4; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 8-9

44 Timothy II, "On Baptism," Section 17:2-5; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-83

45 cf. W. Foerster, "*ktizo*," to create, and H. Braun, poieo, to create, in *Theological Dictionary of the New Testament,* Edited, translated and abridged in One Volume by Geoffrey W. Bromley, William B. Eerdmans Publishing Company, Grand Rapids, reprint 1986, 481-486, 895-901 respectively.

46 J.P.M. Van der Ploeg, "Le sens du verb hebreux bara", *Le Museon* 59(1946),143ff; G. Lindberg, *Studien zum neutestamentlichen Schoepfungsgedanken* (Uppsala 1952),64ff; Ysebaert J., *Greek Baptismal Terminology*, 120-143

47 cf. P.B. Kadicheeni, *The Mystery of Baptism*,8-9

48 Ode 28:7, Ode 41:8 cf. J. Chalasserry, *Holy Spirit and Christian Initiation*, 8f

49 J.A. Assemani, *Codex Liturgicus* I,179; cf. G.P. Badger, *Nestorians and Their Rituals*, II, 197; cf. Denzinger, *Ritus Orientalium*, I, 366f.

50 Timothy II, "On Baptism," Section 3, cf. also Sections 11,12,13,15,17 and 21;cf. P.B.Kadicheeni, *The Mystery of Baptism*, 6ff and 31,45, 53,59,81ff, 96ff.

51 *The Book of the Lights of the Sanctuary* 2,3,4;cf. P. R. Kohlhaas, *Jakobitische Sakramententheologie*, 34 and 98.

52 Theodore bar Koni, *Liber Scholiorum*, Syriac Text published by Addai Scher (Paris 1910-1912), 2 vol., cf. CSCO, Syr. Ser. II, Vol. 66, 43.

53 "The Jewel," Part IV, III. cf. G.P. Badger, *Nestorians and Their Rituals* II, 407; A. Mai, *Liber Margaritae*, in *Scriptorum Veterum Nova Collectio e Vaticanis codicibus edita*, Vol. X, 331 and 357

54 cf. Codex Vat. Syr. 179, fol.68r

55 cf. W. de Vries, *Sakramententheologie bei den Nestorianem*(Rome:1947),151

56 cf. Timothy II, "On Baptism," Sections 5-6, cf. P.B.Kadicheeni, *The Mystery of Baptism*, 12-15

57 cf. Timothy II, "On Baptism," Section 6, cf. P.B. Kadicheeni, *The Mystery of Baptism* 12-15

58 cf. *The Jewel*, IV,3; cf. G.P. Badger, *Nestorians and Their Rituals*, II,407

59 Timothy II, "On Baptism," Section 6, cf. P.B. Kadicheeni, *The Mystery of Baptism*,12-15

60 John 3:2; cf. Timothy II, "On Baptism," Section 3, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 6-7

61 cf. Timothy II, "On Baptism," Section 5; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 12-13

62 cf. Timothy II, "On Baptism," Section 3; cf. P.B. Kadicheeni, *The Mystery of Baptism,* 6-11

63 cf. Timothy II, "On baptism," Sections 7 and 8; cf. P. B. Kadicheeni, *The Mystery of Baptism*, 14-23

64. cf. Timothy II, "On Baptism," Sections 7-14; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-59

65 cf. Timothy II, "On Baptism," Section 9; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 22-27

66 cf. Timothy II, "On Baptism," Sections 10,11,12; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 26-51

67 cf. Timothy II, "On Baptism," Section 13; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 52-57

68 R.H. Connolly, *Expositio* II,95ff

69 cf. below "Timothy's Reflections on Certain Elements of the Baptismal Ritual."

70 cf. W. de Vries, *Sakramententheologie bei den Nestorianem*, 138, 141, 145, 189

71 "*Moyses posuit eam super Aaron, et protracta est usque ad*

ioannem. Itque dixit ei Dominus noster:Iustitia est, ut a te baptizare, ne periret ordo[successionis]." cf. Contra Haereses, 22:19, cf. E. Beck, "*Le Bapteme chez Saint Ephraem*," L'Orient Syrien I(1956), 112f

72 *Ktaba d'Takse Kumraye*, Rome, 1957, 158; cf. G.P.Badger, *Nestorians and Their Rituals* II, 334f.

73 *kakra*, talent; cf. Matt. 25:14

74 *Ktaba d'Takse kumraye*, Rome, 1957, p. 156; cf. G.P.Badger, *Nestorians and Their Rituals* II, 333f.

75 cf. J. A. Assemani, *Codex Liturgicus* I, 193; cf. G.P.Badger, *Nestorians and Their Rituals* II, 203; cf. also the prayer *hayyel*, cf. Assemani, *Codex Liturgicus* I, 174, cf. G.P. Badger, *Nestorians and Their Rituals*, 195; and the prayer *gbin*, cf. J.A. Assemani , *Codex Liturgicus*, cf. Kelaita, *Liturgy of the Church of the East*, 121; cf. G.P. Badger, *Nestorians and their Rituals*, 198.

76 Timothy II, "On Baptism," Section 17; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-83

77 Timothy II, "On Baptism," Section 6; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-15

78 Ezek. 9:4-6 ; cf. Exod. 12: 7,13,22f

79 Timothy II, Section 16:5, cf. P.B. Kadicheeni, *The* Mystery of *Baptism*, 64-67; 70-75, Exod. 28:15ff,36ff

80 Timothy II, "On Baptism," Section 16: 5,8; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 64-67, 70-71

81 Timothy II, "On Baptism," Section 16:5; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 64-67

82 Mark 11:9

83 Acts 15:14-17

84 Acts 3:6

85 Acts 5:41

86 Matt. 28:19

87 Rev. 14:1; 7:3

88 D. Mollat, "Baptismal Symbolism in St. Paul," in *Baptism in the New Testament: A Symposium*, A. George S.M and others, translated by David Askew(London: Geoffrey Chapman, 1964), 63-83

89 Eph. 4:30

90 Eph. 1:13

91 2 Cor.1:21f

92 cf. B.Bagatti, *'L'Eglise de la circoncision*, Jerusalem: 1966, 115f

93 R.H. Connolly, *Homilies of Narsai*, 41; cf. 35, 42-44.

94 Timothy II, "On Baptism," Section17; P.B. Kadicheeni, *The Mystery of Baptism*, 80-85

95 cf. J. Payne Smith, *A Compendious Syriac Dictionary*, 167, 551,

163f, 31,563 under the words, ṭab'a, ršem, htem, ata, šuud'a respectively; cf. V. van Vossel, "Le terme et la notion de Sceau dans le rituel baptismal des Syriens Orientaux," *L'Orient Syrien*, 10 (1965)2,237-260. J. Ysebaert, *Greek Baptismal Terminology*, 289ff. cf. G. Fitzer, "*spragis*" in *Theological Dictionary of the New Testament,* Edited, translated and abridged in One Volume by Geoffrey W. Bromley, William B. Eerdmans Publishing Company, Grand Rapids, reprint 1986, 1127-1129; R.H. Connolly, *The Liturgical Homilies of Narsai*, (Cambridge 1909), Hom. XXII-B, 33; Hom. XXI-C, 46; cf. "Sfragis," in *Liturgisch Woordenboek* (Roermond:1965/68) col. 2543-2546; F.J. Dölger, "*Sphragis, Eine althchristliche Taufbezeichung in ihren Beziehung zur profanen und religioesen Kultur des Altertums*," Paderborn: 1909 in *Beitrage zur Geschichte de Kreuzzeichens"*, in *Jabrbuch für Antike und Christentum,*(Vols 1-6(1958-1963); E. Dinkler,"Kreuzzeichen und Kreuz," in *Jabrbuch für Antike und Christentum,*. Vol. 5(1962), 113-124

96 Timothy II, "On Baptism," Sections 6, 14 and 16; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 12-15, 56-59, 60-79

97 cf. Timothy II, "On Eucharist," IV, 16; cf. Codex Vat. Syr. 151, fol.121v.

98 Timothy II, "On Baptism," Sections 14-17 and 19; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 56-85, 88-93; cf. W. de Vries, "*Timotheus II*, ..." in OCP 8 (1942), 65-66

99 Timothy II, "On Baptism," Sect. 11; cf. P. B. Kadicheeni, *The Mystery of Baptism*, 30-43

100 Timothy II, "On Baptism," Sect. 11; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 30-43

101 Timothy II, "On Baptism," Sect. 11; P.B. Kadicheeni, *The Mystery of Baptism*, 30-43

102 Timothy II, "On Baptism," Sect. 14; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 56-59; cf. J.Payne Smith, *A Compendious Syriac Dictionary, 167,551,163f, 31, 563* under the words: *ṭab'a, ršm, htem, ata, šud'a respectively;* cf. V.van Vossel, "*Le Terme et la notion de Sceau dans le rituel baptismal des Syriens Orientaux*," *L'Orient Syrien*(10, 1965,2)237-260; J. Ysebaert, *Greek Baptismal Terminology*, 289ff; in G. Fizer, "Sphragis," *Theological Dictionary of the New Testament,* Edited, translated and abridged in One Volume by Geoffrey W. Bromley, William B. Eerdmans Publishing Company, Grand Rapids, reprint 1986, 939-953; R.H.Connolly, *The Liturgical Homilies of Narsai*,33, Homily XXII-B ; Homily.XXI-C,46; "Sfragis;" *Liturgisch Woordenboek*(Roermond:1965/68), col. 2543-2546; F.J.Dölger, *Sphragis, Eine altchristliche Taufbezeichnung in Ihrem Beziehung zur profanen und religiösen Kultur des Altertums*(Paderborn: 1909); F.J.Dölger "*Beitrage zur Geschichte*

des Kreuzzeichens," in *Jahrbuch für Antike und Christentum*, Vols. I-X(1958-1967); E.Dinkler, "Kreuzzeichen und Kreuz", *Jabrbuch für Antike und Christentum,*. Vol. 5(1962), 113-124

103 cf. Timothy II, "On Baptism," Sections 7-19, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-93

104 cf. Timothy II, "On Baptism," Sections 7-19, cf. P.B.Kadicheeni, *The Mystery of Baptism*, 14-93

105 cf. Sebastian Brock, "The Baptismal Anointings according to the Anonymous *Expositio Officiorum*," in Syrian Churches Series XVI, *Tuvaik: Studies in Honour of Revd Dr Jacob Vellian*, ed. G. Karukaparampil(Kottaym:1998), 27-37

106 Timothy II, "On Baptism," Section 17; cf. P.B. Kadicheeni, The *Mystery of Baptism*, 80-84

107 Timothy II, "On Baptism," Section 16 and19;cf. Timothy II, "Seven Causes of the Mysteries of the Church," Chapter IV: "On the Eucharist," Section 16; cf. Codex Vat. Syr. 151, fol. 121v

108 Timothy II, "On Baptism," Sect. 7-8; cf. P.B. Kadicheeni, *The Mystery of Baptism*,14-23; "On Eucharist," IV, Section 16, cf. Code. 97r-97v.

109 Timothy II, "On Baptism," Sect. 14, 16, 19;cf. P.B. Kadicheeni, *The Mystery of Baptism*, 57-59, 60-79; On Eucharist, IV, 16, cf. Codex Vat. Syr. 151, fol. 121 v

110 Timothy II, "On Baptism," Sections 15 and 17, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 58-61, 80-85

111 Timothy II, "On Baptism," Sect. 18; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 84-89

112 Timothy II, "On Baptism," Sect. 18; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 84-89

113 Timothy II, "On Baptism," Sect. 16 and 19; "On Eucharist," IV, 16; cf. Codex Vat. Syr. 151, fol.121v.

114 Timothy II, "On Baptism," Sect. 18; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 84-89; cf. "On Eucharist," IV, 7, cf. Codex Vat. Syr. 151, fol. 92r-93v

115 Timothy II, "On Baptism," Section 17:2; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-81

116 Timothy II, "On Baptism," Section 17:2-4; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-83

117 cf. R.H. Connolly, *Liturgical Homilies of Narsai*, Texts and Studies, Vol. VIII,1(Cambridge:1909), 35ff

118 Hom. XII-XIII, cf. R.Tonneau and R. Devreesse, *Les homelies catechetiques des Theodore de Mopsueste*, Studi e Testi 145, (Vatican City:1949), 321-401.

119 A.Raes, *Introductio in Liturgiam Orientalem*(Rome:1947),128 cf. R.H.Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae*

Georgio Arbelensi vulgo zadscripta, I-II, CSCO 64,71,72,76; Scr. Syri 25,28,29,32; 1911-1915. Memra V on baptism features in volume II, 105-109, Series II, Connolly, Expositio, II, 89, Hom. XII, 18-25, cf. Tonneau-de-vreesse, *Les homelies catechetiques des Theodore de Mopsueste*, 351-363; cf. ibid. Introduction. xxix

120 R.H. Connolly, *Liturgical Homilies of Narsai*, Cambridge:1909,38ff.

121 "Zur Liturgie der Erwachsenentaufe bei den Nestorianern," OCP 9 (1943),464

122 Sir 29:18; cf. Prov. 6: 1

123 Timothy II, "On Baptism," Section 17:1; cf. P.B. Kadicheeni, The *Mystery of Baptism*, 80-81

124 Timothy II, "On Baptism," Section 17:5; cf. P.B. Kadicheeni, The *Mystery of Baptism*, 82-83

125 R.H. Connolly, *The Liturgical Homilies of Narsai*,Cambridge:1909,40

126 cf. Codex Vat. Syr. 182, fol. 268v.

127 R.H.Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae Georgio Arbelensi vulgo adscripta* II, 89ff

128 Timothy II, "On Baptism," Section 17:6, cf. P.B. Kadicheeni, *The Mystery of Baptism*,82-83

129 Timothy II, "On Baptism," Section 17:6-7; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 82-83

130 R.H. Connolly, *Liturgical Homilies of Narsai*, Cambridge:1909, 40

131 "*Memra* on Baptism,"cf. Codex Vat. Syr. 182, fol.268v

132 R.H.Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae Georgio Arbelensi vulgo adscripta*, II,88f

133 Timothy II, "On Baptism," Section 16:1,2,3,4,5 and 19:2, 3,4; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 60-61, and 88-91

134 Timothy II, "On Eucharist;" cf. Codex Vat. Syr. 151, fol. 121v

135 Timothy II, "On Baptism," Section 17:4, cf. P.B. Kadicheeni, The *Mystery of Baptism*, 80-83

136 W.de Vries, "Timotheus II....," OCP 8 (1942), 91ff

137 Timothy II, "On Eucharist," cf. Codex Vat. Syr. 151, fol. 121v

138 Timothy II, "On Baptism," Section 19:7; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 90-91

139 cf. G.Diettrich, *Die Nestorianische Tauflitugie*(Giessen:1903)61

140 J.Karappuram, "The East Syrian Baptism: A Textual Study" (A Dissertation submitted to the Pontifical Oriental Institute. Rome,1971), 81

141 cf. G.Diettrich, *Die Nestorianische Tauflitugie*(Giessen:1903),61-63

142 J. Kariappuram, "The East Syrian Baptism," 81

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144 *Memra* on Baptism, cf. Vat. Syr. 182, fol. 270v-271r

145 R.H.Connolly, *Anonymi Auctoris ExpositioOfficiorum Ecclesia Goergia Arbelensi vulgo adscripta* II,96-99; cf. S. Brock, "The Baptismal Anointings According to the Anonymous Expositio Officiorum, in *Tuvaik: Studies in Honour of Revd Dr Jacob Vellian*, ed. G. Karukaparampil(Kottaym:1998), 27-37 in Syrian Churches Series XVI.

146 Timothy II, "On Baptism," Section 16:1; cf. P.B. Kadicheeni, *The Mystery of Baptism,* 60-61

147 Timothy II, "On Baptism," Section 16:1-3; cf. P.B. Kadicheeni, *The Mystery of Baptism,* 60-63

148 Timothy II, "On Baptism," Section 16:1-5; cf. P.B. Kadicheeni, *The Mystery of Baptism,* 60-67

149 R.H.Connolly, Expositio II, 94-99

150 cf. J.A. Assemani, *Codex Liturgicus*, I,175f; cf. G.P. Badger, *Nestorians and Their Rituals II,* 195f; Denzinger, *Ritus Orientalium* I, 365f

151 cf. Kelaita, *Liturgy of the Church of the East*,110-112

152 cf. Kelaita, *Liturgy of the Church of the East*, 110-112

153 cf. G. Diettrich, *Die Nestorianische Taufliturgie*, 61

154 cf. Codex Vatican Syriac 150, fol. 40r,

155 cf. Codex Vatican Syriac 182, fol.269v,

156 cf. Timothy II, "On Baptism," Section 7:2; cf. P.B. Kadicheeni, *The Mystery of Baptism*,14-17; cf. Timothy II, Treatise on the Eucharist IV, 12, Codex Vat.Syr. 151,fol. 97r-v: Here Timothy says that the Body and Blood are consecrated together not as the oil and the water of baptism,

157 Timothy II, "On Eucharist," IV, 16, cf. Codex Vat. Syr. 151, fol. 121v; the references given here by Timothy can be found in the traditional East Syrian Order of Baptism, cf. J. A. Assemani, *Codex Liturgicus*, I, 194-201.

158 Timothy II, "On Baptism," Section 8:1,2; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-21

159 cf. J.A. Assemani, *Codex Liturgicus* I, 192; cf. G.P.Badger, *Nestorians and Their Rituals* II, 203

160 cf. Acts. 10, 38; 4, 27; cf. I. de la Potterie, "L'Onction du Christ", *Nouvelle Revue Theologique* 80 (1958),225ff

161 cf. Assemani, *Codex Liturgicus* I, 195; cf. G.P. Badger, *Nestorians and Their Rituals* II, 204

162 cf. J.A.Assemani, *Codex Liturgicus*, I(1749),198; other editions have the additional word 'consecrated' together with 'signed and mixed'; according to J. Kariappuram, the ancient manuscripts do not have the word 'consecrated' cf. J. Kariappuram,"East Syrian Baptism," 133

163 Timothy II, "On Baptism," Section 8:3;cf. P.B. Kadicheeni, *The Mystery of Baptism*, 20-21
164 R. H. Connolly, Homilies of Narsai, .42
165 R.H. Connolly, Expositio, II, 96, 97, 100
166 Timothy II, "On Baptism," Sections 9 and 12; cf. P.B. Kadicheeni, *The Mystery of Baptism*,22-27, 44-51
167 Rom 6: 4ff; 8: 9ff; cf. Timothy II, "On Baptism," Section 11:3; P. B. Kadicheeni, *The Mystery of Baptism*, 34-37
168 cf. I Cor. 15:44
169 Timothy II, "On Baptism," Section 11:3; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 34-37
170 I Sam. 24:6; 26:9ff
171 I Sam. 16: 1-13; I Kings 1:28-40
172 Lev. 21: 10; 29: 7
173 I Kings, 19: 16
174 Acts 10: 38; cf. also 4: 27
175 cf. M. Elenjikal, *The Baptismal Ritual of the Malankara Church* (Bangalore: Dharmaram College,1974), 116f
176 G.P.Badger, *Nestorians and Their Rituals* II, 204
177 Timothy II, "On Baptism," Section 10:1, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 26-29
178 "The Jewel", IV, 4; cf. A. Mai, *Scriptorum Veterum nova Collectio* t. X, 2, 332 and 357; cf. G.P.Badger, *Nestorians and Their Rituals*, II, 407f
179 I Pet. 2:10
180 cf. The Second part of the prayer for blessing the oil; cf. J. A. Assemani, *Codex Liturgicus* I,196f; English translation according to G.P.G.P.Badger, *Nestorians and Their Rituals*, II, 205
181 cf. J. Chalasserry, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*, 8
182 cf. J. Chalasserry, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*, 18
183 St. Ephraem, *de Virginitate, 2, 6; cf. CSCO vol.224, Scriptores Syri, Tom. 95; cf. E. Beck,* "Le Bapteme chez Saint Ephrem," *L' Orient Syrien*, I (1956), 2, p. 126;
184 cf. G.P. Badger, *Nestorians and Their Rituals* II, 213f
185 Timothy II, "On Baptism," Sect. 7-13, and 19, cf. P.B. Kadicheeni, *The Mystery of Baptism,* 14-57, and 88-93
186 cf. Timothy II, "On Baptism," Section 12:6, cf. P.B. Kadicheeni, *The Mystery of Baptism,*48-51
187 cf. Matt. 25:1-13
188 cf. Matt. 25:4
189 cf. Matt. 25:10
190 cf. Luke 10: 34

191 cf. Luke 10:34
192 Timothy II, "On Baptism," 12:7; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 50-51
193 cf. Roman rite, Coptic rite, etc.
194 cf. C. A. Bouman, "Zalving", in *Liturgisch Wordenboek* II, Roermond: 1968, 2954ff
195 cf. W. Wright, *Apocryphal Acts of the Apostles* II(London:1871, reprint Amsterdam:1968),166, 188, 258, 267, 289
196 *De Virginitate*, 7, 9; as quoted by E. Beck, in "Le Bapteme chez saint Ephraem," *L' Orient Syrien*, I(1956),126; cf E.Beck, *Des Heiligen Ephraem des Syrers Hymnen de Virginitate*, 7.6, CSCO, Vol. 223, Scriptores Syri, Tom. 94,
197 "Hymns on Epiphany," Lamy, T. J., *Sancti Ephraemi Syri Hymni et Sermones*, Tom. I, Malines: 1882,53-54
198 cf. *The Jewel*, IV, 4; G.P.Badger, *Nestorians and Their Rituals,* II, 407f
199 Timothy II, "On Baptism," Sections 7and10, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-19, 26-31
200 Timothy II, "On Baptism," Sections 7,10, and 11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-19, 26-31,30-43
201 Timothy II, "On Baptism," Sections 8,9, and 11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23, 22-27, 30-43
202 Timothy II, "On Baptism," Section 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23
203 Ibid.
204 Timothy II, "On Baptism," Sections 8 and 19, cf. P.B. Kadicheeni, *The Mystery of Baptism*, Bangalore:18-23, 88-93
205 Timothy II, "On Baptism," Section 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, Bangalore:1980, 18-23
206 Timothy II, "On Baptism," Sections 10 and 11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 26-31, 30-43
207 Timothy II, "On Baptism," Section 7, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-19
208 Timothy II, "On Baptism," Section 8 , cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23
209 Timothy II, "On Baptism," Section 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23
210 Kelaita, *The Liturgy of the Church of the East*, Urmia:1890; Codex Berlin 42, Or. Qu. 546
211 Codex Chaldean Patriarchate 36; Codex Vat. Syr. 65
212 Codex Berlin 38(Sachau 167)
213 cf. Kelaita, *The Liturgy of the Church of the East*, Urmia:1890 ; Brit. Mus. add. 7181, Berlin Sachau 64(i.e.Berlin 40), Berlin Sachau 354 (i.e. Berlin 47), cf. Diettrich, Nestorianische Taufliturgie, 61; cf. Esaya Hudra.

214 Borgia Syriac 173, cf. J. Kariapuram, "The East Syrian Baptism,"Dissertation, Istituto Pontificate Orientale, Roma: 1971, 81f

215 cf. Berlin (39) Or. ms. qu. 804, cf. G. Diettrich, Nestorianische Taufliturgie, Giessen:1903

216 J. Kariappuram, "The East Syrian Baptism," 81ff

217 J.S. Assemani, *Bibliotheca Orientalis*, III, 2, p. 326

218 Raes, A. "Confirmation dans le Rite Syro-Oriental," *L'Orient Syrien* I(1956), 251

219 J.S. Assemani, *Bibliotheca Orientalis*, III, 2, 326)

220 cf. Codex Vat. Syr. 150, fol. 51v

221 *þaibuta da'mada*

222 cf. G. Diettrich, *Nestorianische.Taufliturgie*, Giessen:1903, 62

223 F.F. Irving, *The ceremonial use of oil among the East Syrians*, London: 1902, 8; he quotes the formula of blessing from the *Taksa*, printed at Archbishop of Canterbury's mission, 146

224 cf. *Ktaba d Takse Kumraye*, Rome:1957,44

225 cf. *Ktaba d Takse Kumraye*, Rome: 1957,77f

226 cf. G.P. Badger, *Nestorians and Their Rituals*, II, 213

227 *"Memra on Baptism,"* cf. Codex Vat. Syr. 182, fol.269v

228 *The Jewel*, IV, 4, cf. G.P. Badger, *Nestorians and Their Rituals*, II. 407f

229 *Expositio*, II, cf. Connolly, 95

230 Timothy II, "On Baptism," Sections 10-12; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 26-51

231 cf. Hoenerbach-O. Spies, *Das Recht der Christenheit*, CSCO 162 (Script. Arabici 103)

232 Timothy II, "On Baptism," Section 13, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 52-57

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